the Link

Concordia University
Montreal, Quebec

Volume 12, Number 35
March 3, 1992

Women's Issue
Checking ourselves out

AGENDA

The Agenda is a FREE service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info. at our office, room H-649 in the Hall Building, or mail it in, indicating AGENDA on the en-velope. Deadlines are 5 pm Friday for Tuesday issues, and 5pm Wednesday for Friday's issues.

Wednesday, March 4

Amnesty International are having a letter-writing meeting and discussion on South Africa at 4:30pm in Z105/106 (2090 Mackay). All are welcome. Info: 848-7410.

Professor John McGraw, Ph.D., dept. of Philosophy at Concordia, will speak on Loneliness - Its Nature and Forms, 3pm, H-1070. Sponsored by the Sparklers of Concordia.

Professor Rhoda Howard, McMaster University will speak on Monitoring Human Rights, 10:15am in room N-205-16. Sponsored by the Departments of History and Sociology for Genocide Studies, Visiting Lecturers Committee.

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Professor Rhoda Howard of McMaster University will speak on Perverse Perspectives on Human Rights in Africa, 6pm in room N-408. Sponsored by the Departments of History and Sociology for Genocide Studies and the Visiting Lecturers Committee.

Thursday, March 5

Robert Ayre: The Critic and the Collection opens at the Concordia Art Gallery to run today through April 18. Info: 848-4750.

Friday, March 6

Taylor Jane Green, writer, speaker, performance artist will have a performance and discussion on Sexism as a Human Rights Issue, and Feminism and a Social Justice Movement. 3:30pm, Leacock building, rm. 219. In Celebration of International Women's Day, sponsored by the McGill Centre for Research and Teaching on Women. Info: 842-7513.

CKUT benefit: the Electric Coup-Aid party. Chris Houston and his Evil Twang, (featuring ex-members of DOA, Subhumans, & Blue Rodeo), Les Maringouins, Bliss, and Poets of the Future. Turn out and support CKUT during their 3rd Annual Funding Drive. At Foufounes Electriques, 87 Ste-Catherine E.

Sunday, March 8

Skating on the Rideau Canal. Only $5 for transportation to Ottawa & back (bus). Rentals available. Call to make reservations or drop by the Victoria Gym. Sponsored by the Outdoors Club. Info: 848-3860.

Continued on page 4

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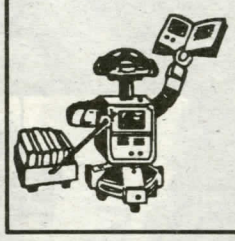

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Final ballots in CUSA elections don't add up

by Franco D'Orazio

Current CUSA co-president Charlene Nero and Phil Toone narrowly defeated rivals Philip Dalton and Debbie Lindsay 1209 to 1178 in their bid for CUSA co-presidents during last month's CUSA general elections.

However, several ballot counters say there was a tabulating error of 110 votes in Nero and Toone's favour at one poll, putting their 31-vote margin at risk.

Nero and Toone received 108 votes at the poll booth in the Administration Building on the Loyola campus, according to Wynne Keing, who counted ballots from that poll.

But after the election results were announced, Dalton (who was in the room while the ballots were being counted) discovered that the Judicial Board tally sheet said his opponents received 218 votes instead of the 108 he remembered, said Ken Huck, who also counted ballots.

"The number (I) got is not reflected in the total," Keing said. And David Baker, who checked Keing's numbers, said, "That (218) is not what I counted. I counted it three times and three times I came up with 108."

But the error could not be verified because the sheets on which the ballot counters recorded their numbers from all eight polls were missing.

"Dalton asked (Judicial Board member) Glenn Holman, 'Where are your tally sheets?' and they couldn't find them," Huck said. "All the relevant sheets were missing."

Huck said he told Akram Bhatti, the Chief Returning Officer (CRO), that someone had tampered with the election "and you have the right to throw (cancel) the elections."

Bhatti has not returned *the Link's* telephone messages at his home in in Ottawa, where he spent his reading week vacation. But Huck said the CRO did anull the election, but changed his mind after Toone ordered him back into the ballot-counting room.

"You go back in there and make a new decision because your decision is invalid," Toone told Bhatti, according to a CKUT radio report.

After discussing the situation with the Judicial Board members, Bhatti announced that the initial results would stand.

But Huck was critical of the decision. "It was very late. I don't get the impression that (the Judicial Board members the CRO consulted with) came up with a fair and complete solution. They didn't seem open to discussion.

"They didn't seem to address that the number (108) was there all the time."

Huck said there was no reason why the ballots could not be counted again. "There was no indication that ballots were taken from the room. All evidence suggested that a tally sheet had been altered and the other tally sheets removed to conceal the

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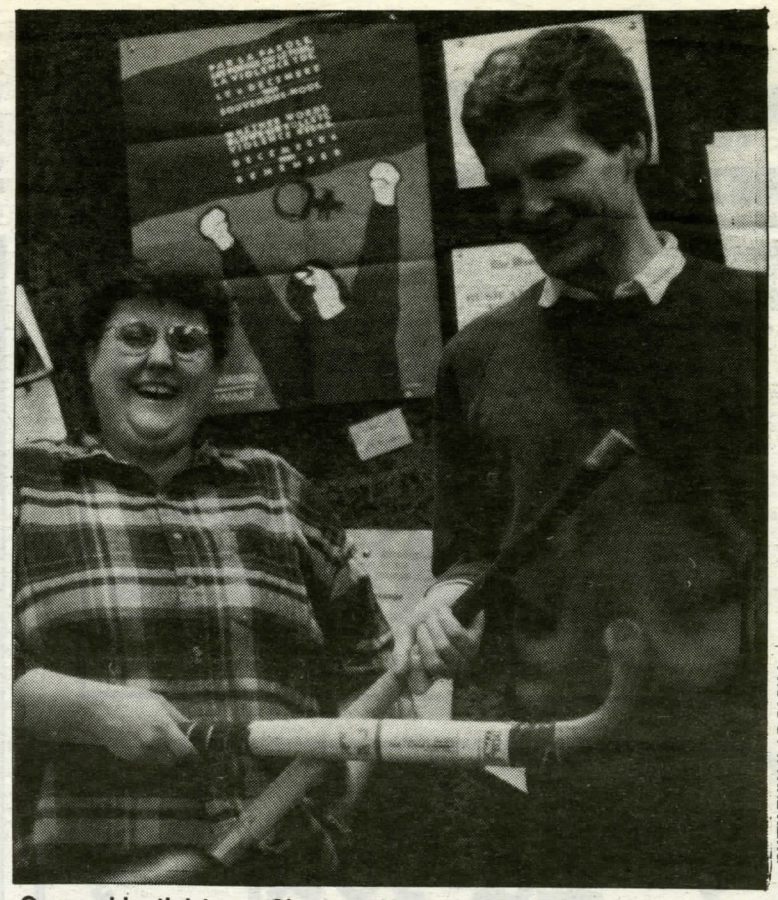

PHOTO BY WYNNE KEING

Co-presidential team Charlene Nero and Phil Toone show some school spirit after a shaky victory in the CUSA elections two weeks ago.

New players join CUSA board game

by Franco D'Orazio

The election results for the CUSA co-presidents may be a mess, but elections from each faculty to the Board of Directors is clear.

A mix of veteran and first-time directors won spots on CUSA's Board of directors in last month's CUSA general elections.

In the faculty of Arts and Science, 21 students jockeyed for 14 seats.

Hernani Farias returns to serve as a director for the third time. With the exception of co-president Charlene Nero, he has been involved with student clubs and the university's administration more than any other director.

"I'd like (CUSA) to continue on the path of efficiency," Farias said. "We should be getting services to the students both cost-effectively and efficiently."

But Farias does come with some baggage. Last year, he spearheaded an attempt to impeach co-president Stuart Letovsky and as a result, the Board accomplished very little.

The year before that, Farias had to resign as v.p. student life because he spent several thousands of dollars on furniture for a club without any authorization.

Farias is joined by Heidi Modro, Lawrence Braithwaite, Lana LeFort and David Parent, all of whom have had some experience with CUSA.

The other directors-elect are Cheryl Budman, Philip Banks, Subuhi Abidi, Laurie Nicholson, Hilman Yee, Savina Prokopios, Anick Robinson, Pipper Huggins and Melanie Cheng.

"I really feel like I'm empowered now," Cheng said. "I feel like I can do something for CUSA."

Cheng said she is committed to fight racism, sexism and homophobia in the classroom, "especially after what (Phillipe Salvatore) said."

Last October, Concordia professor Salvatore was quoted by the Montreal Gazette as saying that giving homosexual people representation in this summer's cultural parade to celebrate Montreal's 350th birthday was "laughable."

Frank Pathyil, Jarno Makkonen, and Walid Sebali, a first-year student, were elected to represent the faculty of Engineering and Computer Science.

It will be Makkonen's second stint as director in three years. This year he served as the chairman of CUSA's Board of Directors. Pathyil returns to the Board of Directors for a second time.

"It feels good to be elected for the first time," Pathyil said. Directors from his faculty took a lot of flak this year because they were acclaimed, he said.

Pathyil said he wants CUSA to serve students from his faculty better than this year.

"We were poorly treated," he said. "I'd like all students to be represented better. If not, then engineering students should be treated better."

Pathyil was also critical of the CUSA handbook, saying that the general tone of it gave the university a bad reputation. And he'd like to have a "more useful orientation week which is relevant to the majority of the students."

The 17 winning candidates will join 13 other directors from the faculties of Fine Arts and Commerce and Admistration who won their seats by acclamation.

Buffy Rhadnizer-Childerhose, Jason Surette and Lynne Anne Turcotte will hold the three seats from the faculty of Fine Arts. The eight directors from Commerce and Administration are Andres Christopoulos, Michael Drolet, Jimmy Elanakis, Nick Kaminaris, Bobby Lunnt, Kassan Rahhal, Umesh Shah and Antonella Tibert.

The Judicial Board did not release the number of votes each direct-elect received.

There were also three referendum questions put to students.

The first dealt with changing the wording of article 5.2.2. of CUSA's constitution which dealt with the composition of the Board of Directors.

The clause, "the number of directors shall number 30" was changed to "the maximum number of directors shall be 30." That question passed, with 1233 students voting for it and 441 against.

This change should avert some of the problems faced by the Board last year when several directors — including Farias and Makkonen — tried to impeach co-president Stuart Letovsky.

Llast year's Judicial Board said the directors could not legally impeach anyone because there were not 30 directors on the Board.

On the second referendum question, students voted 950 to 754 to delete the sentence "However, no one faculty may be allocated more than half the available seats in Article 5.2.2."

And on the third question, "(CUSA) may own profit sharing companies," 899 students voted for it and 721 against. CUSA's lawyer suggested it be written into the constitution because legally, CUSA could not own CUSAprint or CUSAcorp, which operates Reggie's, the Dive and Mugshots.

The results of last month's election will become official if the Chief Returning Officer's report is accepted by undergraduate students at the annual general assembly later this month.

CUSA's Board of Directors will meet this Thursday in room H-773 at 6:30 pm to decided on a date for the assembly. According to CUSA's constitution, the general assembly must be held by March 21.

Concordia's future hazy in a sovereign Quebec

by Richard Deschamps

Concordia is looking for ways to deal with the possibility of Quebec separation with a sovereignty referendum looming this fall.

At present, there are no concrete plans to deal with the possibility of running Concordia within an independent Quebec. However, according to vice-rector academic Rose Sheinin, there are "ongoing discussions" taking place.

Sheinin adds that these talks have been carried out informally at the executive level. These discussions have dealt primarily with the changing demographics in Quebec, and the place of an English-speaking university in a largely French-speaking Quebec.

"The conversations take place under the premise that Concordia University will be a full-fledged member of the university community in Quebec", Sheinin said. "Concordia has been an anglophone university in Quebec, and we will ensure that it will serve every order of the local community."

Hugh Brodie, executive assistant to rector Patrick Kenniff, confirms that there have been no other formal talks on the matter at the executive level.

There have been no formal discussions on the future of Concordia since a caucus representing members of Concordia's faculty submitted a brief to the Belanger-Campeau commission in the fall of 1990. The brief outlines the university's commitment to providing increased services for francophone students, while continuing to serve its traditionally English-speaking population.

Among the changes which have been implemented this past year is that the university now offers graduating students the choice of receiving their diplomas in English or French.

Since the mid-1980s, students were permitted to write exams and term papers in either language.

Sheinin acknowledges that to preserve an essentially English-speaking institution in Quebec, changes have to be made to accomodate the province's francophone majority.

"The survival of Concordia University in Quebec is of major concern, and that discussion has to take place around the possible demographic shifts [in Montreal]", Sheinin said. "Certainly the future of Concordia will depend on how we respond to these shifts."

The discussion on the university's future has not been formally undertaken by students. According to Tom Dowd, president of Commerce and Admisnistration Students' Association (CASA) there is very little conversation on the matter among students.

"It is really not something students are talking about", Dowd said. "I know some students are worried personally, but it's not the hallway conversation on the way to class."

However, Dowd remains hopeful that more discussion on constitutional issues will be undertaken.

"I would certainly hope that [students and faculty are] making plans, but it's a tough thing to plan for an independent Quebec, because it's not here yet", Dowd said.

AGENDA
cont. from page 2

Tuesday, March 10

Evening Support Groups for parents, spouses, siblings, and adult children of the mentally ill. The support groups meet at 7:30pm at 4333 Côte Ste-Catherine Road. Info: 486-1448.

GENERAL

Volunteers needed to assist with the Health Fair March 19 on the Mezzanine, Hall building. This is an opportunity to interact with your fellow students and learn about your health in a fun way. Healthy munchies and "freebies" available. Contact Diane at Health Services, Loyola 848-3575.

The McGill Literacy Council, a group of students who tutor adult non-readers, seeks Concordia students who are interested in establishing a similar group. We are also looking for summer volunteers. Call Lynda at 398-5100.

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CUPA meetings. Attention all Psych students: Come to our meetings, every Tuesday at 3:15pm, P-205, and get involved. Drop by for info or upcoming events like our spagetti dinner.

A drop in service at Counselling & Development, Loyola Campus, provides for 15 minute periods to help students with brief questions of an educational nature. Wednesdays and Thursdays, noon to 1pm, 2490 West Broadway. Info: 848-3555.

The Outdoors Club meets every Thursday at 10am. Victoria Gym, 1822 de Maisonneuve. Everyone is welcome. For information on upcoming events. Info: Athletics Dept., 848-3860.

Indigenous Peoples International meets regularly on Fridays at 2020 Mackay, room 204 at 7pm. All welcome. Info: 848-7410/7443.

Writing Assistants program. Free individualized help to improve your academic writing ability. Day or evening appointments. Info: Learning & writing centre, 848-3545 or 3555.

Understanding your family: workshop designed to help you to understand where you come from, the impact that your family has on you today. To be held Feb. 5 - Apr.2. Info: Student Services, Counselling & Development, 848-3555.

LGFC (Lesbian and Gay Friends of Concordia) has a discussion group meeting every Friday at around 5:00pm., at their office, 2020 Mackay, in the P-Annex. Info: 848-7414.

The Legal Information Service is available for information and counselling. If you have a problem with your landlord, or with a contract that you signed, they can help. Info: CC-326 (LOY) 848-4960. This service is free and confidential.

WOMEN

Bi-the-way, a discussion group for bisexual women welcome new members. Meetings are held every Friday, McGill Women's Union. New member meetings are every second week. For more info call 598-8661

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CLASS ADS
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GENERAL

Québec Public Interest Research Group's 1992-1993 Annual Board of Directors Election. Be a nominee. Be a part of a team that supports research, education, and action around a variety of social and environmental issues. We need students who want to put their skills to use while working for social change in such areas as: Better Waste Management, International Development, Alternative Energy Options, Homeless Youth, Violence against Women, Racism. Nomination Period deadline: March 6th, 1992. For info call 848-7585. General Meeting for new volunteers: March 6, 3pm. Québec-PIRG, Concordia University, 2130 Mackay.

Players needed for a Strat-O-Matic baseball league. If interested, call Andrew at 331-1806.

Tom Krasnicki is a 26 year old Australian student who would like to correspond with university students aged between 22-28 years of age. If interested write to: Tom Krasnicki, 169 Waterworks Rd., Dynnyrne Tas 7005, Australia.

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LOST&FOUND

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Students fight for homeless

by Franco D'Orazio

Five Concordia students are petitioning Quebec premier Robert Bourassa for a commission on the homeless.

"I know a lot of people who like to think that homeless people are drunks who want to stay out in the streets," said Sandy Chalkoun, one of the students. "That's just not true."

"A lot of people are falling through the social safety net," said Anastasia Papageorgiou, also one of the five. "People can't afford to live with all the (federal) government policies like the GST and high interest rates."

The students are demanding a commission because current programs do not help much.

"Shelters don't get to the root of the problem," Chalkoun said. "We figure a commission would allow groups to submit proposals (on how to fight homelessness)."

Chalkoun and Papageorgiou estimate that there are 10,000 homeless people in Montreal and 30,000 in the province.

Céline Mercier, a research psychologist at the Douglas Hospital, estimates there were 15,000 homeless people in Montreal last year. She said being on the streets can take its toll on the homeless.

"Loneliness is their biggest problem. They give up on the idea of ever entering the mainstream (world)," said Mercier, who has been studying the homeless since 1986.

In three weeks, the five students collected 1,200 signatures for their petition and had 1,000 students sign a standard letter addressed to Bourassa demanding a commission.

"It wasn't very difficult," Papageorgiou said. "And we're trying to get 100 homeless people to sign the petition as well."

The students went after the provincial government rather than the federal government because health and social services fall under provincial jurisdiction.

Originally, the campaign started out as a class project. But Chalkoun, Papageorgiou, Jackie Cohen, Justin Sinclair-Smith and Louise

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PHOTO BY MARCOS TOWNSEND

This man is one of 20,000 homeless Montrealers. Concordia students have sent the Quebec government a petition to start a commission on the homeless.

Black lesbian culture makes the grade

by Patrizia Tavormina
(from a discussion with Judith Nicholson, Patrizia Tavormina, and Denise A. Miller)

Judith Nicholson is lecturer of a course called *Black Lesbian Culture: Black Woman's Culture* to be offered in winter 1993 under the Women's Studies program. Nicholson is a graduate of Carleton University. She is a poet, essayist and critic of popular culture. She recently had poems and the essay, "Dear Sisters" published in Piece of my Heart: A Lesbian of Colour Anthology (Sister Vision Press, Toronto).

Denise A. Miller: Judy, this is the first course of its kind in the history of Canadian academia. Why do you think it has taken so long?

Judith Nicholson: African people had a university in Africa before Europeans created their own. Europeans invaded Africa, stole African knowledge and kidnapped African people into slavery. Then they destroyed African universities.

During our early days in Canada and the U.S., Africans were not in positions of power to re-establish universities. Canadian universities have been established by white men. It's taken so long for a black lesbian course to be offered because it is not part of the agenda of Canadian universities to teach the history of black people, to teach women's history, or to acknowledge contemporary lesbian culture.

Mainstream Canadian society places black people, women, and lesbians and gays at the bottom of the social ladder. Universities reflect this ranking when they prioritize which subjects will be taught. The Black Students Network ran into this low ranking when they proposed a black studies course at McGill university. Their proposal was rejected.

Patrizia Tavormina: Even if a lesbian professor wanted to put lesbian content in her curriculum, she has to go against the establishment to do this.

JN: I agree. Students who bring lesbian content into classes face the same kind of opposition. Professors won't accept it. There are women teaching history, literature, film, and art at Canadian universities and colleges who regularly include lesbian content in their courses.

There are students in some of these classes who protest the lesbian content. So the pressure on these professors comes from academic officers and students. The title of this course is quite specific, so no one should be surprised at the content.

PT: I remember Melanie Kaye/Kantrowitz, who taught the Jewish Lesbian Studies course last year, told us about putting lesbian and Jewish readings in the syllabus and suddenly she was faced with one anti-Semitic comment after another.

If you don't put in this content, you never know how students are thinking. One consequence of including perspectives from lesbians, people of colour, Jews, and women, is that you'll have to deal

continued on page 6

Campaign against violence unwelcome

Posters defaced with rape threats

VICTORIA (CUP)—Posters demanding a safe campus for women at the University of Victoria (UVic) drew rape threats and vandalism instead.

Last month, threats such as "Shut the fuck up or I'll rape your sorry ass! Asking for a rebate?!? Fuck just for that women should pay double," were scribbled on posters designed by a group of women at UVic.

The posters, intended to draw attention to violence against women on campus, read "Tuition rebate for women only. UVic is a dangerous place for women. At night the unsafe environment limits access to facilities and restricts their freedom. Are women not entitled to a tuition rebate?"

"The [posters] were a tool to get people thinking," said Susanne Klausen, a member of the group that designed the posters. "It was the shock value that got people to stop and look. It gets them talking."

Klausen said though a more fundamental change must take place in the way people address the problem of violence against women, the tuition fee idea is a beginning.

The Women's Centre collective is taking the graffiti as a threat, said Nettie Hayter, a member of the collective.

"It was interesting to see how the [posters] were received," said Roshni Narain, a spokesperson for the poster committee. She said 200 posters were put up, and one week later the posters still up had messages on them.

"Violence against women is a real thing. Women do have something to fear," said Narain.

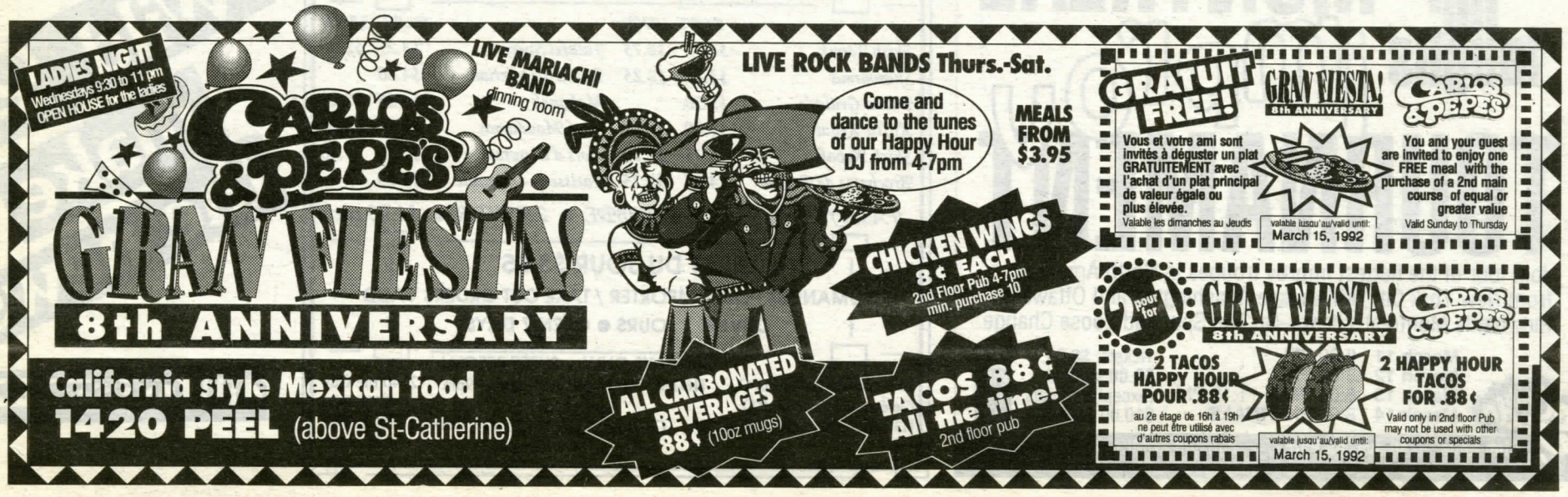
"When you see a poster that has been ripped in half or vandalized, it is scary to think about the anger and hate behind (the action)," Narain said.

The Women's Centre received a number of direct responses. One letter said women should pay double tuition, and half the money should go to men so they can be funded to rape women.

Although sponsored by the Women's Centre and stamped by the student council, the poster project was privately funded. The posters were displayed only on public notice boards.

Klausen said women do not have equal access to university facilities. She pointed to a sign posted in the women's lockerroom that reads "Attention all female joggers. You are advised to refrain from running during non-daylight hours. This is in your best interest. Athletics and Recreation Services."

"If the UVic experience was equal for women and men, then women would pay equal tuition," Klausen said.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March 15, 1992

cont. from page 2

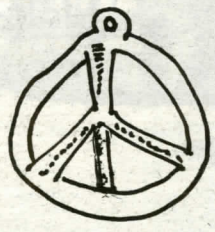
The Lesbian Studies Coalition now meets every Thursday at 7:30pm, in the P-Annex, 2020 Mackay. Info: 848-7431.

Volunteer feminist performers needed for International Women's Day celebrations and info-fair. Women only. Please contact the Concordia Women's Centre at 848-7431.

Have you been a victim of sexism? The student run sexual harassment project is compiling accounts of sexism on campus and we'd like to hear your story. We can ensure your anonymity. If you've been harassed, threatened or assaulted, we offer CONFIDENTIAL support and referral services. For women only. Contact Sarah Kresh, 848-7411, room 103, 2020 Mackay (P-annex).

Single Mom's support group. Every Friday, 1:30-3pm. A place to relax, breathe... An opportunity to share concerns and experiences. At the Women's Centre, P-Annex, 2020 Mackay, downstairs. Info: 848-7431.

Survivors of rape and sexual assault, a mutual-aid, support group for women. If you are interested in sharing your experiences around these issues, this group may be for you! For more information, or to register, call Diana Pizzuti at the YWCA, 866-9941.



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Nicholson

continued from page 5

with heterosexist, racist, sexist, or anti-Semitic remarks.

JN: For any student or professor who brings lesbian content to a course, the onus is on them to prove it, sometimes ten times more than they would have to authenticate anything else they bring to the class.

DM: But how do you get around that? By discrediting any material you have, even if it's there in print, discounts you as a lesbian.

JN: The definition of legitimate must change to go beyond covering only material that's in mainstream canons. Personal testimony, diaries, letters, radical periodicals — all these things are legitimate.

Considering there's a long, long history in Canadian institutions of discounting what some people, like blacks and lesbians, put forward as our history and experience, we really have to suspect when we are told our presentation or perspective is simply not legitimate. We have to keep bringing it back to the classroom, and we have to redefine what is legitimate.

PT: What can participants expect from this course?

JN: When I wrote the course proposal I outlined an historical and contemporary analysis of black lesbian culture. A contemporary examination alone will take up all the course. A lot of the resources I'll be using I've been collecting for years.

Students will be expected to come to the course with some basic knowledge of black lesbian culture. I hope they have read fiction, non-fiction, drama or poetry by black lesbians or listened to music written or performed by black lesbians.

I hope they've seen films and other arts by black lesbians. I hope they've read biographies of black lesbians. I hope they know some of the vast history and political movements of continental African people and African people of the diaspora.

I want to invite a few speakers into the classroom. The founder of Sister Vision Press, the only women of colour press in Canada, is a black lesbian, a poet, and an activist. The NFB is currently producing a documentary about a black lesbian artist and a black lesbian blues and folk singer. The director of the film is a black lesbian. These women and others like them have interesting things to say about the content and process of their work. They are creators of contemporary black lesbian culture.

PT: Why do you think a course like this one is necessary?

JN: The emergence of black studies courses in Canadian universities and colleges sets a precedence for other black studies courses. Esmeralda Thornhill created and taught the first black woman's course at Concordia. Gillian de Gannes taught a black women's literature course last year at Simone de Beauvoir.

I hope this trickling of black studies courses leads to the establishment of a black studies department. It's important for this course to be taught now or black lesbians will continue to be invisible in academia or submerged under the general headings of "women" and "feminism."

As black lesbians, so many issues touch us: slavery and colonization, immigration, heterosexism, racism, sexism, lesbophobia. These issues and matters of survival are reflected in the culture black lesbians have created.

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Acclamation for commerce association

by Tyrone Newhook

Commerce and administration students won't have to vote in next week's CASA election since no one is running.

Seven of the eight executive positions up for grabs have already been won by acclamation. And the VP Non-Academic position is open after two contenders, Tasso Polychronoglou and Sameer Khoury, were disqualified.

Polychronoglou did not get the required 35 signatures after the nomination process last week and while Khoury received 35 names, two were not commerce students, said Nick Kaminaris, who was acclaimed as president.

Kaminaris said the new executive might choose someone to fill the position until the September by-elections.

Kaminaris attributes the lack of interest in the elections to student apathy.

"Students like to give criticism and complaints, but they're not willing to play an active role," Kaminaris said.

He said that to work 25-30 hours a week without pay, "some people wonder if it's worth it putting in this time."

But if these were paid positions, students would be lining outside (CASA's) door, Kaminaris said.

Despite posters and newspaper ads publicizing the elections, Kaminaris blamed CASA for not being "visible enough to attract students.

"I think we've got to get the message across to show we exist," Kaminaris said.

Up until yesterday, there were two candidates, Ronnie Strauss and Lisa Chow, running for VP Internal, the only position not acclaimed. But Chow, who is now VP Recruitment, said since she was graduating this year she was "not up to (working on the CASA executive)".

A third candidate, Kassan Rahhal, dropped out of the race last week, saying he wouldn't have enough time for the job.

"If it's going to take 10 hours a week, I won't have time for it," Rahhal said. "I have three hours, that's all I can give.

"I'll just pull out and give more room to the others," Rahhal said.

There was also a race for VP Finance until Philip Haralambides dropped out, leaving John Dracontaidis as the only candidate.

"I have a good guess my opponent (Dracontaidis) would win," Philip Haralambides said. "He was in CASA before, he has more experience."

"I went for the position because I thought no one else was running."

The democratic highlight of next week's scheduled "election" period will be a referendum asking commerce and administration students if they want CASA to continue funding Concordia University's student newspapers: The Concordian and the Link.

Currently, CASA students pay seven cents per credit to The Concordian and 13 cents per credit to the Link.

Kaminaris, a former business manager with *the Bugle* at Champlain College, said student newspapers are needed because they provide important information and are the watchdogs of student government.

He said students should not base their vote on whether they agree with the newspapers' political stance, but on the basis of what student newspapers mean.

"I think if (students) vote 'no', it should be because they think their money should be put to better services," Kaminaris said.

CASA represents about 25 per cent of Concordia University's student population. But Kaminaris said in past years only two-five per cent of CASA students vote.

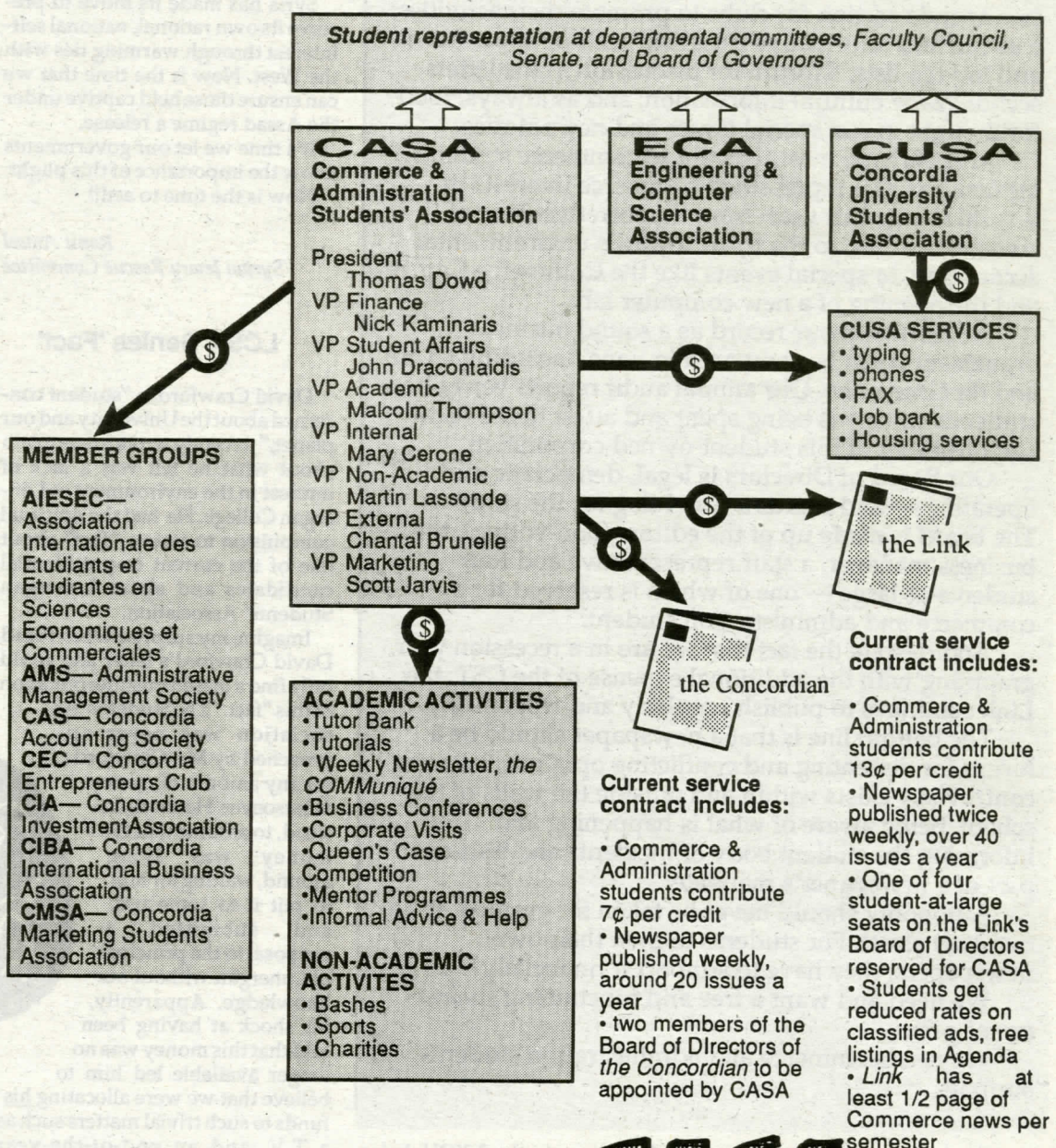
Students who have been acclaimed are: Kaminaris as president, Dracontaidis as VP Finance and Heather Kirk as VP External. Janet Mrenica was acclaimed as VP Student Affairs, Greg Edwards as VP Academic and Stephen Ryan as VP Marketing. Strauss will also be acclaimed as VP Internal.

All of the new executive, except Strauss, a first year commerce student, have been involved with CASA this past year, Thomas Dowd, this year's president and chief returning officer for the election, said.

"We do have close-knit families," Kaminaris said.

The last CASA presidential election was in 1985.

Commerce and Administration undergraduate students can vote in the referendum from March 9-10, from 9 a.m. to 7 p.m..


Student representation at departmental committees, Faculty Council, Senate, and Board of Governors
CASA
Commerce & Administration Students' Association
President
Thomas Dowd
VP Finance
Nick Kaminaris
VP Student Affairs
John Dracontaidis
VP Academic
Malcolm Thompson
VP Internal
Mary Cerone
VP Non-Academic
Martin Lassonde
VP External
Chantal Brunelle
VP Marketing
Scott Jarvis
ECA
Engineering & Computer Science Association
CUSA
Concordia University Students' Association
CUSA SERVICES
• typing
• phones
• FAX
• Job bank
• Housing services
the Link
the Concordian
MEMBER GROUPS
AIESEC— Association Internationale des Etudiants et Etudiantes en Sciences Economiques et Commerciales
AMS— Administrative Management Society
CAS— Concordia Accounting Society
CEC— Concordia Entrepreneurs Club
CIA— Concordia InvestmentAssociation
CIBA— Concordia International Business Association
CMSA— Concordia Marketing Students' Association
ACADEMIC ACTIVITIES
•Tutor Bank
•Tutorials
• Weekly Newsletter, the COMMuniqué
•Business Conferences
•Corporate Visits
•Queen's Case Competition
•Mentor Programmes
•Informal Advice & Help
NON-ACADEMIC ACTIVITES
• Bashes
• Sports
• Charities
Current service contract includes:
• Commerce & Administration students contribute 7¢ per credit
• Newspaper published weekly, around 20 issues a year
• two members of the Board of DIrectors of the Concordian to be appointed by CASA
Current service contract includes:
• Commerce & Administration students contribute 13¢ per credit
• Newspaper published twice weekly, over 40 issues a year
• One of four student-at-large seats on the Link's Board of Directors reserved for CASA
• Students get reduced rates on classified ads, free listings in Agenda
• Link has at least 1/2 page of Commerce news per semester

letters

With incredible regularity, someone decides that their student fees should not be used to support a paper that they don't agree with. It's an interesting argument, but one that's designed to create power, not address it.

The Link, like any paper, is no more than the sum of its parts; which includes a letters section, regular column space and calls for contributions. It's existence is simply about dialogue. If you silence it, you're saying that a university is no place for debate. Interesting.

What's even more fascinating is that the people who tend to call for fee withdrawal are appalled at the idea of doing the same thing on a political level. Our government has seen fit to bring us the GST, free trade, endless constitutional grandstanding, participation in a war produced down under, no more daycare, rape and obscenity laws that are an insult to most Canadians, and an economy that could easily destroy the rest of us.

Yet, withholding tax dollars is never an issue and, unlike *the Link*, the only place we have to voice our concerns is a voting booth once every four years. Perhaps it's time we figure out where our priorities and our enemies lie.

Karen Herland
The Mirror

Many people withn the university have their reasons for criticizing *the Link*, but it is still the only newspaper that over the past decade has offered a well-run, financially sound product which reports on issues relevant to all Concordia students.

It is a newspaper which is not only important to the students who produce and read the newspaper, but also to Concordia's academic and non-academic staff, and professors who turn to *the Link* to find out what is happening in the community.

Withdrawing funding from *the Link* would merely ensure that commerce students do not have a voice in running the campus's oldest and largest newspaper. It would create a rift between commerce and arts and science students who would no longer have a common forum to communicate their different perspectives on university life.

It would also eliminate service for commerce students who, as contributors to *the Link*, receive reduced rates on classified ads, display advertising and free listings.

Michael Orsini
former Link co-editor, 1990-91
Gazette reporter

Students in commerce and adminstration at Concordia University are facing an important decision whether or not to continue funding the student press. It's an issue that should be taken seriously because it will have great bearing on the kind of service *the Link* will be able to offer students.

I am a former editor of *the Link*. But that's not why I'm writing this letter supporting the Link's efforts to retain funding from students in Commerce and Administration. I'm writing the letter because I believe it would be in the best interests of all students if funding to *the Link* were maintained.

Newspapers are information. Information is more than just a commodity. In many cases it's a necessity. *The Link* covers concerns of all students at the University. It's an essential source of information that helps students understand why things are the way they are, and how they can change them if they want to. *The Link* provides information that often challenges readers to reconsider ideas and beliefs they thought were set in stone. *The Link* may allow people to present points of view not everyone agrees with. But at least *the Link* allows everyone to know what those points of view are. In this world of fast-paced change, that's the type of information that sets innovative thinkers apart from drones that can only follow instructions.

Without proper funding from all those who benefit from the newspaper, *the Link* can't possibly serve its readers with the quality they deserve.

Ron Charles
CBC reporter Newswatch
editor of the Link 1987-88

editorial

The Link needs commerce students

"Freedom of the press belongs to those who own one."

A. J. Liebling's saying is as true for student newspapers as it is for the Southam chain or any independent weekly.

As such, *the Link* exists and works from the belief that students deserve a forum to discuss issues of importance, as well as an outlet to voice their ideas. It follows that the only way for students to truly have this say is to own their own press.

And most Concordia students do.

At least they do now.

Next week, commerce and administration students have the opportunity to vote yes to continue funding their student press — and there are many reasons to do so.

Firstly, Concordia's papers provide general but vital Concordia community news. *The Link* also contains a free agenda section for clubs to promote their activities; a useful and informative classified section; sports trivia and top ten lists; a forum for discussion in the letters section; zany cultural information; and as always, food for thought in our special issues and news stories.

And perhaps most relevant to commerce students, *the Link* has also represented commerce interests in several stories this year: from the secretive dean of commerce affair, to the trend towards environmental accounting, to special events like the Commerce Games and the opening of a new computer lab.

Furthermore, our record as a sound business organization can be compared to none, including CUSA and *the Concordian*. Our annual audit reports verify how students' money is being spent and attest to the fiscal responsibility of this student-owned corporation.

Our Board of Directors is legal, democratic and operating — and acts as a watchdog for the students. The board is made up of the editors (non-voting), the business manager, a staff representative and four students-at-large — one of which is reserved for a commerce and administration student.

And despite the fact that we are in a recession year, grappling with the additional expense of the GST, the Link continues to publish regularly and responsibly.

The bottom line is that a newspaper should be a forum for dissenting and conflicting opinions, because controversy exists within and outside the walls of this school. Being aware of what is happening and informing the student body of incidents and issues is part of a newspaper's mandate.

Autonomy should never be taken for granted. It's a two-way street. For students to own their own newspapers, they have to support it financially.

We need and want a free and functioning *student-owned* press.

We need commerce and administration students' support.

"Selective Journalism"

This letter is concerning a photograph on page 3 of *the Link* (Feb. 11, 1992). Underneath this photo was written:"...candidate Phil Toone responds to students' questions, while opponents Philp Dalton and Fadi Khader look on." Now, I must admit that this picture does show Toone answering a question, and does show Dalton and Khader "looking on," BUT, there is something else this picture is saying. It is saying that the candidates Dalton and Khader are just simple bystanders to the "Great Phil Toone."

I was at the debate on Wed. 12 Feb.,, 1992, and I saw Phil Dalton and Fadi Khader answer their share of questions and more since all the Nero cronies were there in full force, but we won't talk abut that right now. How can you allow this kind of misleading reporting? YOU, being the editor of a university newspaper, must be impartial to these electoral candidates. OR is this just another example of what James Kaylor calls "selective reporting?"

My question is to the editor of *the Link*.

A. Varvarikos
1st Year Comp. Science

Rescue Committee

I would like to bring to the attention of the student body the importance of an event that is currently underway. Five students at Concordia University have found the need to write and lobby the Montreal City Council to pass a resolution in favour of the emigration of Syrian Jews from Syria to a safe haven.

Similar resolutions have been passed in general municipalities of Montreal (Côte-St-Luc, Hampstead, T.M.R., and St. Laurent) as well as in the U.S. Congress.

As it stands, close to 4500 Jews are imprisoned in Syria, persecuted and oppressed, and unable to emigrate. These acts are contrary to the Universal Declaration of Human Rights (Article 13) to which Syria is a signatory. Therefore we feel this becomes a Human Rights issue which in turn becomes any person's job to pressure the government into helping them out.

Due to the crumbling of the Soviet military, Syria no longer has military aid economic backing from the USSR. They therefore are turning to the West for support. We can see this clearly expressed with Syria's involvement in the release of hostages from Lebanon, Syria's involvement in the Allied Coalition Forces versus Saddam and Syria's involvement in the Madrid Middle East Peace Conference.

Syria has made its move to preserve its own rational, national self-interest through warming ties with the West. Now is the time that we can ensure those held captive under the Assad regime a release.

It's time we let our governments know the importance of this plight.

Now is the time to act!!!

Ronit Amsel
Syrian Jewry Rescue Committee

LCSA Denies 'Fact'

David Crawford, a "student concerned about the University and our planet," recently wrote to complain about what he felt was a lack of interest in the environment at Lonergan College. He had the spiritual compulsion to state a "fact" about one of the current co-presidential candidates and about Lonergan Students' Association.

Imagine my surprise when I read David Crawford's letter and could only find a biased misinterpretation of this "fact." The Students' Association was never approached by Mr. Crawford for any amount of money whatsoever. He chose, instead, to assume that the money was lying around, waiting for him to put it to some use, and submitted a proposal to the principal of Lonergan without our knowledge. Apparently, his shock at having been told that this money was no longer available led him to believe that we were allocating his funds to such trivial matters such as a T.V. and an end-of-the-year barbecue.

Allow me to clarify a few more "facts": LCSA is a small association catering to a small fraction of Concordia students. $25 may, to CUSA, seem like the proverbial spit in the ocean; however, considering that, in addition to the small size of our budget, we have had difficulty getting our money from CUSA all year, $25 begins to look like a respectable amount. We were never allocated funds for an end-of-the-year barbecue. Also, funds for our T.V. and V.C.R., though promised, never materialized. Our inability to provide David Crawford with his asked-for funds had nothing to do with T.V.'s or V.C.R.'s or B.B.Q.'s. He attempted to cajole funds out of both LCSA and the College through duplicitous means. He also attempted, in assuming that the funds were available, to bleed a stone. I find his charges to be ludicrous.

I must also point out that I am an LCSA member with Deborah Lindsay, one of the candidates for the CUSA co-presidency. I am confident in stating that Deborah in no way was the instrument preventing David from obtaining his funds, nor did she ever harbor opposing attitudes towards environmental concerns. I fail to see hypocrisy concerning her use of recyclable paper for posters. The decision to deny David's request for funds was collectively made and was due to irrevocable circumstances. I would hope that, in the future, when the word "fact" is used, it is used as something more than a weak substitution for "bias."

Heather Marcovitch
Co-President,
Lonergan College Students' Assoc.

Another National Referendum!

As we are getting closer to the deadline we set ourselves to come up with a solution to the on-going constitutional imbroglio, we, the "Coalition of Students for a National Referendum," have set our goal in pushing for a coast-to-coast consultation of the citizens of Canada.

We would like to see the people of this country decide their fate by themselves. We are not a political group, we don't wish to endorse any of the positions that have been laid out by the different parties, we are not a so-called "federalist" group as any solution adopted is fine with our group as long as it is reached after the people of Canada have voiced their opinion.

Our group is extremely concerned with the way important decisions have been reached in the past-that is behind closed doors by a handful of politicians-and has in mind that the last time such a procedure was used, it ended up in one of the biggest political disasters this country has ever known.

We strongly encourage people who do not want to be left out of the most crucial moment of the history of this country, to engage themselves into activities that would render the upholding of such a consultation possible. Those activities could be: letter to the editor, letter to your M.P. or to your local office of one of the parties represented in the Commons, etc...

Let's open the debate; it is important.

M Rahajason, member
Coalition of Students
for a National Referendum

Ignorant of History

This is regarding a letter written in the Feb. 18 issue titled "CCPHR demands reprint."

Congratulations to the president of CCPHR for showing us that he is unaware of Middle East history and ignorant of its politics. He claims Israelis or Zionists as he put it are radicals who are opposed to peace in the Middle East. I think it's time Mr. M. Mousa took a history lesson.

I think I must remind you that it is the Israelis who have a peace treaty with the Egyptians. It is one that Israel gave up land for that they gained in defensive war— something that has never been done throughout time. Furthermore, the Israeli government has presented, several times, options, choices and chances to sit and talk peace. Why don't the Arab people, Palestinians in particular, stop crying about not being given a chance - call their bluff! After every war Israelis were given the chance and they repeatedly required talks, it has taken close to 50 years. Again call their bluff.

One last point; I, as a Jew and as an ardent Zionist, have seen the CCPHR displays and speakers; they are not merely anti-Zionist, they are anti-Semitic. Repeatedly, posters have depicted Jewish pigs killing Palestinians. Then again, what can I expect when Arafat the faithful leader publicly stated last week that "Jews are dogs." So it is not a shock that your group has not yet been able to accept Ahmed Elkarini's attempt. As Benjamin Netanyahy said:"The Arab people talk peace but they show war."

When you are ready to talk peace and show peace, the Israelis will be here.

Remember: Call their bluff.

Ronit Amsel
U2 Poli Sci

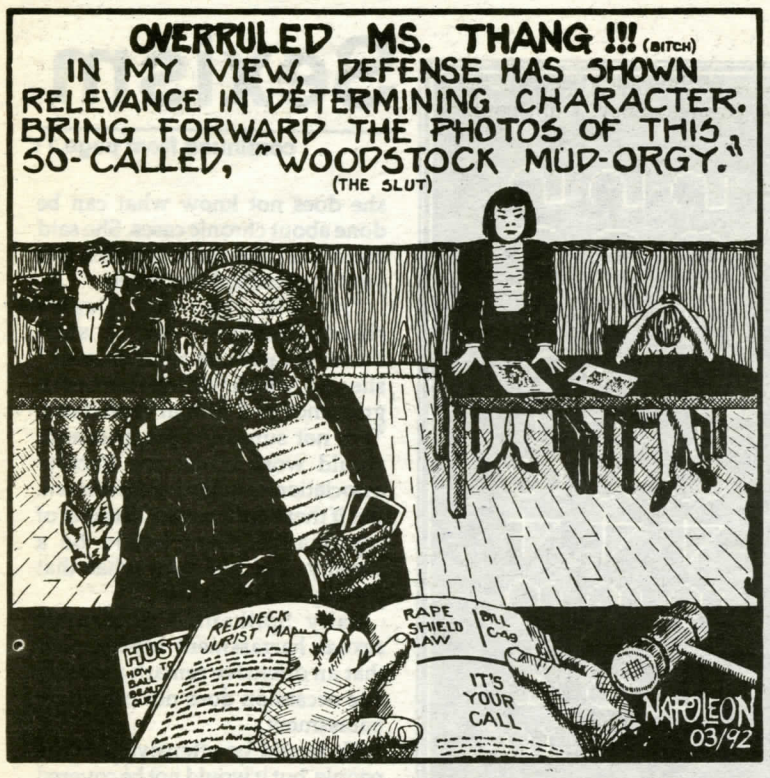
Naive and Uncritical

Your recent article about the new Arab-Jewish Friendship Association was remarkably uncritical and naive. I would caution anybody interested in joining this group to investigate it thoroughly and to have a chat with the group's founders. A number of things about the group make me unsettled. How is this a "friendship" association when most active Palestinians and Arabs seem to be against it? Why does the group's Palestinian co- founder not want to call the group the Palestinian-Jewish Friendship Association? Why are the group's co-founders attempting to obtain club status so quickly, despite the controversies? What is their position on the Palestinian state? Concordia students should know that this group's first public act was to send a letter to the *McGill Daily*, where I am an editor, denouncing a comment piece we

the Link by-elections

March 13

staff members who have reached nirvana
are welcome and encouraged to vote
Friday 4pm
as always: room H-649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(THE SLUT)
REDNECK JURIST MA
RAPE SHIELD LAW
BILL C-49
IT'S YOUR CALL
NAPOLEON 03/92

GRAPHIC BY NAPOLEON

ran opposing the war in The Gulf on the first anniversary of the US attack on Iraq. The letter, signed by Silverman and El-Karini, stated the authors' questionable belief that of course the United States and its various oil and arms companies want peace in the Middle East. How dare the *Daily* be cynical about this. I found their letter, written at a time when Iraqis continue to die and when Israeli strategic analysts are predicting a nuclear war with Syria and maybe Iran by the year's end, to be atrociously ignorant at best and malicious at worst, as El-Karini's subsequent insistence in a conversation with me that the McGill Palestinian Solidarity Committee is a bunch of "radicals." If you have to sacrifice your principles to acquire a "friend," it's not much of a friend.

Alex Roslin
MA/Philosophy
McGill University

Concordia clowns shed apathy

What a wacky year it's been. I mean, who needs a Constitutional Conference when you've got CUSA, *the Concordian*, and *the Link*? That's where the real excitment is. I thought things were pretty interesting two years ago when I and Paul Dillon were *the Concordian*'s co-editors, but this year's shenanigans have been a special treat. As always, student journalism/politics is Concordia's primary spectator sport, and now I see why — it's much more fun outside the ring.

Oh, I'm not talking boxing; I mean the circus ring. Well, I can't stand it anymore — it's time to jump in.

Here's what there is to know about *the Concordian*. Its only legal document is its incorporation papers from 1984. That is all that is legally binding. Among other things, it cites that "le Journal Etudiant le Concordian Inc." is a non-profit corporation (that is, it cannot make annual profits over $500) whose job is to publish a newspaper called *the Concordian*.

That's all James Kaylor really has to do, and that's about all we can legally expect. What irks me just a tad is his audacity to proclaim himself its publisher, when really it is the fee-paying student body to whom that title belongs. But perhaps that's nit-picky. If he wants to indulge himself in this whimsy, what can it hurt? Well, it might have inflated his ego, if not the respect of the staff and readers, but no harm done.

That this outspoken journalistic competition pulled a Phoenix on *the Link* and on CUSA is really Kaylor's basic crime.

What about the lack of audits, you ask. There, *the Concordian* is on shaky ground. The problem with audits is that they cost a few thousand bucks — something *the Concordian* never seems to have. Oh sure, I could've sacrificed the limos, the trips to Jamaica and all the other luxuries inherent with running a student publication too, but, like all *the Concordian* editors before me, it didn't dawn on me until the money was gone that a correctly-done audit is the only truly legal way to go.

The point is that the money just isn't there to do more than simply put out a newspaper on a semi-regular basis. Without a doubt, the simple fact that *the Concordian* is being published refutes any argument that the students aren't getting their money's worth.

As for *the Link*, I do not know that they get at least 20 cents per credit, per student to *the Concordian*'s six, an amount (the former) that, to their credit, was obtained through no lack of organization and business savvy.

Now let's talk about objectivity. The fact each paper seems so dutifully prepared to consistently point out the other's lack of it gets pretty tiresome at times. I suppose I am a perpetrator myself, but nevertheless, here's the reality.

It's nice to strive earnestly to be objective, but geez, get a grip. Anyone who's in this business for more than a by-line is doing it from the heart and not the head. Of course your attitudes are going to seep out all over the pages. If you're looking for objectivity, the student press is inherently the wrong medium. Besides, if both papers dissected their own biases as diligently as the other's, the student press would lose so much of its present color, the readers might start to take it seriously.

Now for CUSA. "Feminism Works" was the campaign slogan under which Charlene Nero and Eleanor Brown were elected. Indeed, it does. With the handbook issue, it has made an innocent number the subject of controversy. I still can't help but think that in printing the article in question, while CUSA ruffled many feathers, they may also have helped somebody somewhere not get AIDS. That's commendable, but what about the WASP poster dilemma? I don't see what's to be gained by making a counter-attack (and a scapegoat out of) any group based strictly on race, sex or religion—or all three. It's always a cheap and petty thing to do, and I hope it is realized that it makes no difference at all who is doing it. I happen to be male and as WASPy as they come, but that was just the way I was born. Sound familiar?

Well it's been fun clowning around with you all, but I think I'll just step back out of the ring again for awhile. I hope this letter moves the dialogue along. Keep it up, everyone, and don't succumb to apathy like the rest of us poor sods. It's good to see that some people still care, at least.

Scott Murray
Communication and Journalism

ed. note: The money may not be there to put out more than "a newspaper on a semi-regular basis," as per your own assessment. Unforgivably it also isn't there to commission yearly audits. Perhaps the motive or concern for the fee-paying students of Concordia is also not there. It seems weekly salaries are more important than the necessary legal audit.

So What Went Wrong?

I would like to comment that the CUSA General Elections went over surprisingly well this year, knowing that under such conditions at least nobody was hit by a molotov cocktail or castrated on the spot.

The candidates — ALL the candidates — in this year's student elections ran relatively smooth campaigns, the election staff did their jobs (albeit with some problems) and the CRO and Judicial Board acted in a diplomatic fashion under the prevailing conditions.

So what went wrong?

There were so many complaints about both the Nero &Toone,and Dalton & Lindsay teams, yet the majority of these complaints came from certain groups within the general student body, originating majoritarily (sic) from Loyola Campus. There were complaints about Nero & Toone supporters handing out leaflets on election days, encouraging voters to vote for them. According to one Nero & Toone supporter, nobody from that particular camp has claimed responsibility for doing the dirty deed.

Strange. Stranger still, one could find posters tacked up during the election that stated: "If you don't vote in the CUSA elections, you get more of 'their' progressive student government." Since they were illegal election posters-having been posted after 12 midnight on the Monday of that week, as well as not being approved by the CRO—I tore all copies down, as per my duties. There were many complaints regarding this particular poster, and the actions I took against it. Yet no one claimed responsibility for its creation. When I asked all complainants whom I encountered at Loyola Campus that day to put their respective cases in writing and send them to the CUSA Judicial Board, all but one scoffed at the idea, as if there wasn't enough proof to substantiate their respective accusations (or worse, as if they didn't have the ability to construct sentences); all but one refused to comply with this simple procedure. The one in particular was Charlene Nero. Anyway, there is a certain degree of speculation in what I'm saying. However,

without anything to go on; without any knowledge of who exactly did what; and suspecting that those involved in whisper campaigns, breaking election rules on behalf of unsuspecting candidates under cover of after-hours, and spreading misinformation-amongst other things — will not just graciously come forth and confess their misdeeds, then the cowards involved in these instances will obviously never be found out. And it's just as well: Who wants to waste time on losers like these anyway?

Ken McMurray
2nd Year English Lit

Categorically Insulting

I am writing in response to Sadelah Simcha's letter (*the Link*, February 11). Although she had good intentions, I believe that her argument is a hollow one. True, when one looks at the people in this world with real power, the reigning majority are white, male and presumably straight. This is a problem for those who are <u>not</u> white, male and straight. Still, I do not believe that access to power is an absolute for all white males. I find it highly problematic to lump them all into one group without any regard for other factors that make them distinct individuals. Besides that, being born a white male is of no consolation when one is raised in an abusive environment or is the primary care giver in his family or suffers from a mental/physical illness, etc. Power dynamics is a very complicated issue and it is not solved by slotting people into simplistic little categories based on their gender, sexuality, race and religion. I hate to think that this is the only way that we can look at others. It is narrow-minded and insulting.

Alison Deere
Women's Studies

Link Slips Into the Dustbin of History

I found your coverage of the February 2nd Café Vilna *Dracaena* launch to be incomplete. If your reporter had bothered to stay for ten more minutes, he would have noticed a performer totally excluded from his article. I was the last one up that night, and was responsible for two years of *Dracaena*'s publication, in addition to the inception of the evening's venue, Café Vilna.

The venue was provided free of charge, and the large attendance indicates that revenue covered the expense of the evening. Hillel's sound system (part of which we rent for each show) was provided, as well as the usual press releases and even preparation. Café Vilna is supported by Montreal's Jewish community, and as such, the event was subsidized by our community. When I asked *the Link*'s literary editor why I was left out of the coverage, she proceeded to personalize her response, and to totally negate my involvement. This type of exclusionary story-telling is typical of mainstream media, but the student press seems to be playing the same game.

When the literary history of Montreal is written, it will probably not include the Concordia *Link*. I take solace in knowing that my efforts and struggles are recognized by others; to write, and speak, and continue to publish, the thoughts and feelings that are ignored by your publication.

Jeremiah Wall
Café Vilna

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Elections

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altercation."

But the ballots cannot be counted again because they were shredded last Tuesday by the Judicial Board.

Judicial Board member Danny Volpo would not answer any questions from the press because "as judiciaries, we don't want to contribute to the gossipmill or the storymill."

But Volpo justified the Judicial Board's decision to shred the ballots and the lists of students eligible to vote because the Judicial Board did not receive any written complaints from Dalton or Lindsay.

"We waited past the four-day deadline (Monday, Feb. 24 at 6 p.m.)," Volpo said. "They should know better than that."

But Robert Douglas, the CRO for the past two CUSA general elections, said he never honoured the four-day regulation.

"I kept ballots from past elections way into the summer (just in case something came up)," Douglas said in a telephone interview from the University of Nottingham in Nottingham, England.

Even though the ballots were shredded, Dalton and Lindsay could legally be named co-presidents if if there is enough evidence to prove they won, Douglas said.

"At the very least, get another election. This is detrimental to CUSA's reputation and public image," he said.

Volpo also said that the Dean of Students, Brian Counihan, recommended that the ballots and the students lists be shredded.

But when asked, Counihan said he recommended that the student lists be shredded, not the ballots.

"These were lists of students (with information such as home addresses) that's confidential and should be destroyed," Counihan said, adding that he told this to Darren Porter.

Porter, who is CUSA's v.p. finance, said he told Volpo that Counihan was concerned about confidentiality and that Volpo should destroy the documents. But Porter said he didn't mention to Volpo which documents he was referring to.

The results of the election are not official until they are accepted by the student population at the CUSA Annual General Assembly.

CUSA's Board of Directors will hold a special meeting Thursday night in room H-773 downtown at 6:30 p.m. to decide on a date for the general assembly. According to CUSA's constitution, the assembly cannot be held later than March 21.

Dalton and Lindsay have so far refused to speak to the media. But Nero has not.

The co-president said she does not think there were any errors made the night the ballots were counted. "I am quite confident that if there had been a recount, the (outcome) would not have changed," she said.

If someone had contested the results and called a new election, then she would have respected such a decision.

"But nobody asked for a recount. And all it would have taken is two sentences on a piece of paper (addressed to the Judicial Board)," Nero said.

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Sexism

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she does not know what can be done about chronic cases. She said one of the three cases reported this year has reached this level.

"It will be the Dean's responsibility to start documentation on another level," she said, which will lead towards a grievance or a formal reprimand. "I'm not sure how the grievance would work under the (faculty association's) collective agreement. But if there are a certain number of reprimands there would be a penalty. I'm not sure what that penalty would be."

Sally Spilhaus, Concordia's sexual harrassment officer, said that an offensive remark made on one occassion does not constitute harassment.

"It would be offensive to some people, but it would not be covered by the Sexual Harrassment Policy. But if that same professor was consistently demeaning women, ignoring women students, if there was a pattern of consistent behaviour, it would be considered sexual harrassment under the policy," Spilhaus said.

Spilhaus said the process of filing a complaint is "never easy." The student can be protected from unfair evaluation, but she warns that "when you accuse somenone of something like this, you can expect them to pull out all the tricks they can to defend themselves and there is no way anyone can protect anybody from that process."

But Claudie Solar said the problem begins even before the complaint process.

"The first problem to reporting sexism is that first you have to notice it," Solar said. "Even if you are able to see it, it takes a while before you are convinced that it is (sexism)."

A video produced by Concordia's Status of Women Office entitled *Inequity in the Classroom* attempts to depict the different forms sexism in the classroom can take. The video will be available this month from the Audio Visual department.

the Link will not be publishing this Friday.
But we will still have our famous Friday staff meetings.
Same bat time,
Same bat channel.
H649

Feminism worked: CUSA

by Laurel Stevens

Around this time last year, Concordia became the first Canadian university ever to elect a student government with an outspoken feminist platform.

Charlene Nero and Eleanor Brown, with a campaign slogan of "Feminism Works," promised things would be very different if they got into office, and for the most part, they were true to their word.

What difference does a feminist approach make in a student government? Pretty far-reaching, if you ask Nero and Brown.

"The biggest difference, I think, is that we actually did things rather than accepting and perpetuating the status quo," Brown.

"People may not see said it as overtly feminist that we streamlined the student job bank and housing services, and applied for workstudy grants to give financially-strapped students a way to make a bit of money, but that's all part of the feminist process."

Brown and Nero say their unqualified acceptance of the CUSA employees' decision to unionize this year reflects a feminist perspective as well.

"It's very simple: a comfortable working environment is conducive to efficiency. When we came in, morale among the staff (receptionists, staff at Reggie's and Mugshots, etc.) was very low.

With each new student government, people were getting fired for all the wrong reasons - mainly because they had been hired by the previous year's administration. We recognize that the union helps remove that threat and lets people know they're immune from arbitrary decisions like that," Brown said.

Representation has been a primary concern for Nero and Brown. "People who normally wouldn't bother getting involved with a frat-boy government in power recognized that we're open to diversity, and that made a lot of difference this year," said Brown.

Nero cited this year's orientation as an example of letting diverse groups organize for themselves.

"We wanted to set it up so that, instead of one big blow-out rock concert or beer bash, there were lots of smaller events and activities going on. It worked on a very grass-roots level, with many different groups getting the opportunity to organize the kind of activity or event that was important to them."

Elizabeth Morey, coordinator of special projects at Concordia, agrees that the most important achievement of the Nero/Brown team is the fact that they have brought many different voices forward.

"They have proven that not only feminism works but that diversity works," Morey said. "They have shown that by combining (minority) voices with the majority both can benefit from each other. And they did it with a strong sense of humour."

Nero and Brown's strong commitment to feminism has encouraged more women to take advantage of CUSA's services, Nero said.

"I think a lot of women felt more comfortable using our advocacy services, rather than the administration's, for non-academic code of conduct complaints because of the feminist ideology we represent. That's important because almost all the non-academic complaints this year were from women."

CUSA v.p. external James Brown said there are other Canadian universities whose student governments support feminist principles, but none even come close to Nero and Brown's commitment.

"For instance, York University has a v.p. of equality and social affairs, who attempts to represent the voices and interests of marginalized groups. But Charlene and Eleanor recognize that the student body is in actuality made up of a collectivity of minorities, not a homogenous mass."

(James) Brown said he supports Nero and Brown's view that a student association should be more than photocopy machines and student pubs, but that there are many others who disagree.

"There's a big split in the CFS (Canadian Federation of Students) over what role a student association should play. It's evenly split between people who feel an association should be strictly service-oriented, and stay away from politics completely, and those who feel adamantly that being agents for social change, taking stands on important issues, is precisely the role of a student association."

Nero violently opposes the traditional idea that school spirit is manifested mainly in cheering on varsity sports teams.

"The idea that what's important when you're at a university is going to football games, parties and beer bashes and wearing lots of clothing with the university logo is nice for all the privileged middle-class students.

But we're more concerned with the fact that if you can't get a job, you can't afford all those nice clothes with Concordia crests on them. If you're a single parent, you have to have access to affordable daycare before you can go cheer on the football team.

"Life issues are always political. We've never been afraid to stand up and say that."

Sexism takes backseat in Concordia classrooms

by Cara Morton

Sexism in the classroom often goes unreported because women are scared of the repercussions they might face if they report it.

Even feminist students will sometimes let sexism go, said Claudie Solar, co-ordinator of Concordia's Status of Women Office, "because it might jeopardize their marks."

Solar said it is difficult to point the finger at sexist behaviour because "as students, you are facing the authority of the teacher, the authority of the knowledge, the authority of the power."

One student who did not want to give her name because "it would just make things worse if he felt I was going to the press about it," said that when her professor made a sexist comment, her first reaction was to give him the benefit of the doubt.

"Maybe he didn't mean it. Maybe I misheard it," said the student. She said that women sometimes feel guilty about pointing these things out because "we're perceived as being unfair.

"When you are belittled it is hard to get up and say something because of the overwhelming feeling of disempowerment," she added.

"To report is a political action," Solar said, which explains some students' hesitation to report sexist classroom behaviour. "If you don't report it, nothing will change....The first thing we have to do is say it."

Solar said women can report incidents of sexism in the classroom to the Ombuds Office, the Office on the Status of Women, or the Sexual Harrassment Officer. She said these outlets are there so that "you're not left alone dealing with it. You have the support of someone with authority, even if it's just a moral authority."

But this student is pessimistic about the role of the Ombuds Office and, rather than reporting the incident, chose to approach her professor with a classmate.

"I feel it's important that women should confront the professor. I wish more women felt comfortable confronting it," she said. "I felt stronger because I knew if it (talking to him personally) failed there were other courses of action I could take."

She said she feels the Ombuds Office is there "to keep things quiet."

Ombuds officer Beatrice Pearson acknowledges that "there might be the perception that nothing has been done (by the Ombuds Office).

"My sense is that they (the university establisment) considers sexism serious, but nobody is sure what to do about it," Pearson said.

Pearson said she has received only three formal complaints this year. The Ombuds Office refers the complainent to the accused's departmental chair, then it is up to the chair to discuss that infraction with the faculty member. The chair should then place a letter in the instructor's file documenting the discussion.

"I've had students who think that a letter in the professor's file is not important. From the professor's viewpoint and from the viewpoint of the chair and the Dean, this is a very serious thing," Pearson said.

The chair may choose to report the professor to the Dean who may interview the faculty member, she said.

"The students might never know (about this interview) in order to protect the professor and also give him a chance to change. We have to be fair. It is not going to help that professor to change if everybody knows."

If the infractions continue, Pearson said, "there has to be a very definite statement that this is not acceptable on the part of the university." But Pearson admits

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Concordia women in work force breaking traditions

by Georgina Souter

Out of the thousands of jobs available on campus, only a handful of women hold non-traditional jobs.

Darlene Zielinski, a security guard at Loyola, was disenchanted with the "pink ghetto" jobs when this opportunity came her way. Zielinski works full-time and goes to school part-time. She is preparing to work in other security-related fields. Zielinski has been at Concordia for more than three months and said that, for the most part, the men she works with are supportive.

Zielinski said most women don't even consider non-traditional jobs when contemplating careers.

Faye Pennell, a carpenter, was a secretary at Concordia for twelve years. Expanding on a hobby, she took a one-year course in carpentry and was hired four years ago by Concordia as a carpenter.

Isabelle Sauvé has been a plumber at Concordia for five months. Before this, she worked as a nurse's helper. Since she had always been skilled at working with her hands, she decided to apply here after hearing of a job opening. During the evenings, Sauvé still trains as an apprentice in plumbing.

Donna Varrica is the editor of *Concordia's Thursday Report*. Varrica graduated in 1981 from Concordia's journalism program and returned to the university in September 1988 to work for Public Relations.

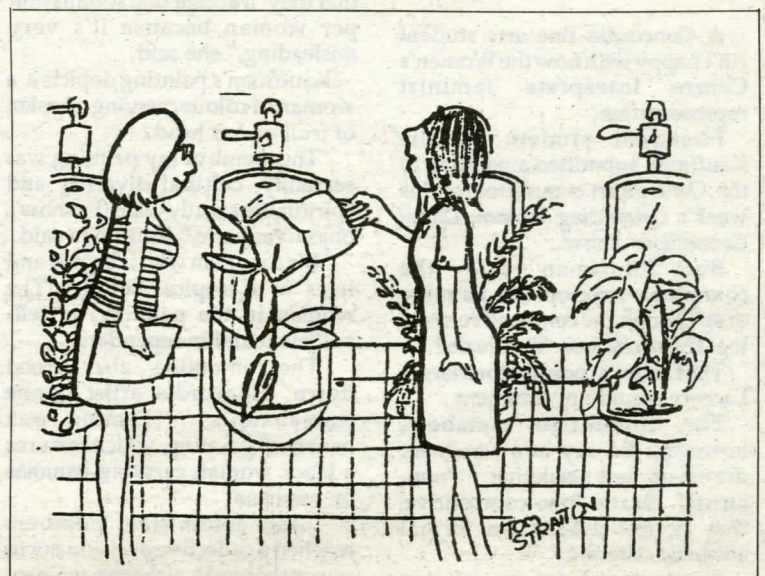
She has been the editor of the *Thursday Report* since July 1990 and describes her father as the first feminist in her life, who impressed on her that there wasn't anything that she could not do.

Varrica suspects that women are not conditioned to go into these fields but is optimistic that this is changing.

"Younger women are being told to stick it out in math and science to keep their options open," Varrica said.

Having women as role models in these fields helps. Varrica mentioned the few women that work as professors in these departments. Elaine Newman teaches science at Concordia, Corinne Jetté teaches engineering, Annamma Joy teaches marketing, and Danielle Morin is a professor in decision sciences.

Varrica also mentioned the token representation of women higher up in the university administration. Gail Valaskakis, the acting Dean of Arts & Sciences, is the only female dean on campus and Rose Sheinin, a scientist, is Concordia's only female vice-rector.



"So when I took over the company I discovered we didn't need quite so many male executives."

African women assert own agenda

by Eugenia Xenos

Western feminism has forgotten the average woman, said Juliana Abbenyi, who recently spoke about black feminism from an African feminist's perspective to a roomful of 50 people at the Black Studies Centre.

Abbenyi is a McGill student finishing her doctorate in sub-Saharan women's literature. She was born in Cameroon and has been in Canada for three years.

"My mother died in 1984 at 46 years of age. She had 10 children and was uneducated," Abbenyi said. "Do those of us who sit in classrooms think of these women as feminists? I think this is the greatest failure of feminism."

Abbenyi said the need to publish black feminist thought arose from dissatisfaction among black feminists. "In the late 60s and early 70s, these black women (and some women of colour) felt like they were treated as 'other;' considered aggressive or deviant; or were simply ignored by white feminists."

Abbenyi talked about black feminists who criticize western feminism for maintaining arrogant attitudes towards African women.

"African women have not only denounced feminism — which they view as an elitist movement for a group of privileged western women — but the political agenda of feminism as well," Abbenyi said. "For them, these are eurocentric and neo-colonial. They view them as being another form of colonialization, this time from other women."

She said that women like Chandra Mohanty argue that western feminists present women as a homogeneous entity. They see African women as being sexually restrained and uneducated, submissive, ignorant, domestic and poor. Western feminists, of course, are modern and in control of their bodies.

"African women do not feel that western women want to listen to their experiences, their lives," Abbenyi said. "They just want to bring them feminism. They see themselves as self-proclaimed eye-openers, and this is infuriating for African women."

An example of this kind of arrogance includes organization. "African women have lived all their lives in extended families and in cultures that have stressed the collective over the individual," Abbenyi said.

"I find it ironic that western feminists claim to bring feminist alliances and networking to women who have been networking all their lives."

She said furthermore, issues that are important to African women are not addressed by western or black (North American) feminists. For instance, clitorectomies are sensationalized to the detriment of sex education for teenage girls, birth control, insufficient child care and infant mortality.

Clitorectomies are operations where all or part of the clitoris is removed.

"Our fights are different," Abbenyi said. "Western feminists are fighting for 80 cents on the dollar (pay equity), while African women are fighting for sex education and birth control. Our priorities differ."

But one woman in the audience pointed out that in her country of origin, Lesotho, "there's a lot of truth to what they say about women being ignorant about who they are. Women do all the work, men often just sit around."

Abbenyi pointed out different definitions of black feminism. These include: all African women (but not all women are feminists); only African women who posess some notion of feminist thought; or African women and men who share the same race, experiences, and some notion of feminist consciousness.

But there is no homogeneous black feminist thought, she said, and there shouldn't be.

"A standpoint wouldn't do much good. It would restrict us to certain things and exclude others from what we claim to be our own.

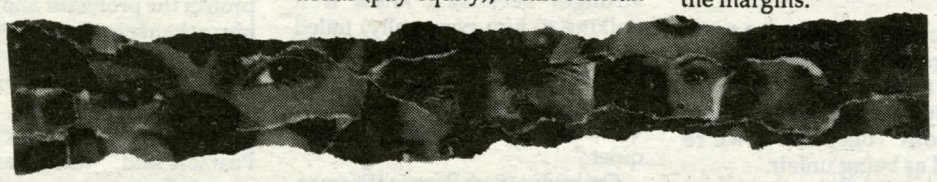
As for the "exotic idea" of reclaiming ties lost with Africa, Abbenyi said, "We have to move beyond that exotic notion. I wonder if they (black North Americans) go to Africa, will they find what they say is there? Would they want to live there?

"Black North Americans needs' and mine — as a continental African woman — differ. Africa represents different things to black North Americans and to me."

For dominant ideologies to change, Abbenyi said women at the margins "must move from their margins and carry the discourse of oppression to the centre, and then carry what is at the centre back to the margins."

However, she said marginalized women are in a better position "because they know what is happening at the centre and at the margins. The reverse is not true."

But most of all, "feminism will get somewhere in Africa when we include the average woman and learn from her."



Artist questions curators' choice

Paintings seen to perpetuate stereotypes of black women

by Kate Kung and Lucy Niro

A Concordia fine arts student isn't happy with how the Women's Centre interprets feminist representation.

First-year student Natalie Kauffman submitted a painting to the Centre's art committee for this week's *Celebrating Women: Global Connections* show.

But Kauffman said the committee rejected the painting even though the centre advertised that the show was "non-juried."

The Centre's coordinator Margot Lacroix would not comment.

The committee members, however, did say in a statement drawn up last week that "non-juried" means "non-competitive, that is, not judged on formal aesthetic criterion."

But Kauffman didn't see it that way.

"(The Women's Centre) has this idea of what a feminist is and what they want them to be, so maybe they shouldn't put out flyers saying that they' ll accept one submission per woman because it's very misleading," she said.

Kauffman's painting depicts a a woman of colour carrying a basket of fruit on her head.

"The theme of my painting was sexuality, cultural diversity and spirituality exactly what the show's objectives were," Kauffman said.

"It's a woman who is brown and lives in a tropical country.(The woman in the painting) is self-sufficient and independent."

The committee also turned down Concordia artist Lynne Robichaud's "Femme aux bananes" painting, which features a black woman carrying bananas on her head.

"...the committee members reached a collective decision not to accept the works of the two women, on the basis of our readings of the images as reproducing derogatory, condescending stereotypes of women of colour and of all women," the committee's draft statement reads.

The statement also includes that the committee had a "responsibility to refuse to display images which can be read as reproducing...racist, sexist, homophobic and/or violent images and stereotypes."

The committee told Kauffman she could hand in another painting But Kauffman refused.

"It took me two years to finish (this painting)," Kauffman said.

"And I don't want to be associated with the show anymore. The Women's Centre said we see these images of women all the time and that they're trying to show non-traditional views. But does that mean that my ideas of what is strength, openness and sexuality aren't valid?"

The art exhibition will be on disolay at the VA Gallery from March 2 to the 6, 1395 René-Lévesque W.

Violence is a high ticket item

by Ita Kendall

Violence against women costs Quebec an estimated $124 million a year, three women told the Canadian Committee on Women and Violence last month in Montreal.

Maria Peluso, Pamela Adamson and Phyllis Mosher made a formal submission to the committee on behalf of the Business and Professional Women's Club of Montreal.

The women broke down the $124 million in their presentation. Among the costs they used to calculate their figure were the $9.2 million the government contributes towards shelters, the estimated $30 million spent on hospital treatment, and the approximately $67 million in personal and property losses sustained by victims.

Peluso, who teaches political science at Concordia, said she doesn't have much faith in the committee, but that it was still important to talk to them.

"I'm not very optimistic," said Peluso. "I'm skeptical because we've been telling them (the government) what we want since 1962.

Last summer, a parliamentary subcommittee produced the War Against Women report, but the Tories arranged not to have the report debated."

Adamson, who is a Montreal film maker, said they approached the problem from an economic angle because "it's the only thing that gets anybody's attention.

"I think it's important to get it (the presentation) on the record," she said.

Adamson said she, too, is skeptical about how much can be accomplished from talking to the committee. "I'm cynical, sure. But I don't think it's an excuse not to do this. We have no choice. It's the only avenue open to us," she said.

The women also told the committee in their submission that "economic recognition of the work that women do" will help solve the problem of violence against women.

"The ultimate form of economic exchange is reproduction not production," said Peluso. "We are challenging the male view of economics."

Peluso and Adamson said women's work should be counted in the census and because it is not counted, their contribution to the economy is invisible.

"What is work? A widget factory gets every form of assistance from the government. Is making widgets more important than raising children?" asked Adamson.

"Where are we in the figures?" asked Peluso, who plans to challenge Canada's census taking policies in court. "I want to obligate them to include us in the figures."

INTERNATIONAL WOMEN'S WEEK ♀ LISTINGS AND HAPPENINGS

EVENTS ARE HAPPENING ALL AROUND MONTREAL HERE ARE JUST A FEW OF THE FUN THINGS YOU CAN DO TO CELEBRATE:

GRAPHIC BY MARIE-DENISE DOUYON

February 14-March 8

Exhibition: Renée Lavaillante,drawings, & Lorraine Simms, paintings.La Centrale Galerie Powerhouse, 279 Sherbrooke W., Suite 311-D Wednesday to Sunday, Noon to 5pm. Free. 844-3489.

Monday, March 2

Installation:"Worry Don't Worry What Worry. Go Figure." by Petra Mueller. Galerie Bourget, 1230 de la Montagne Monday to Friday 9 am. to 5 pm., ends March 13.

Tuesday, March 3

Women's Performance Night Hall building, 1455 de Maisonneuve W., Reggie's Pub. 8 pm. Womyn interested in performing, call Charlene Nero at 848-7411.

"Women of Spirit Series" video: "Half the Kingdom" Campus Ministry, 2090 Mackay 848-3591. Noon to 1 pm.

Vernissage: "Celebrating Women - Global Connections" group exhibition. VA Gallery, 1395 Rene Levesque W., corner of Crescent. 7:30pm.. Exhibition runs March 2 to March 6.

Info tables by the Permanent Review Committee on the Status of Women, Faculty of Fine Arts. VA Building Lobby (corner Rene Levesque and Crescent) Books, t-shirts, info re: new nomenclature

Wednesday, March 4

Groupe de discussion, "l'Amour à quel prix?" Dans le câdre de la série "les inform'elles" Centre des Femmes de Verdun. Entrée libre. 3993 Wellington, Verdun. Appelez 767-0384. Événement pour les femmes seulement.

Guest Speaker: Sue McKenzie, of Planned Parenthood of Canada. Hall Building, 1455 de Maisonneuve W., Room 620. 8:30 pm. Wheelchair Accessible. Organized by the Concordia Pro-Choice. Collective.

Thursday, March 5

Journée Portes Ouvertes au Centre Info-Femmes 8446 A, Hochelaga. 10h00 à 20h00. Gratuit. Non-accessible. 355-4529. Venez participer a plusieurs activités, discussion, vidéo, etc. Evénement pour les femmes seulement.

International Women's Week at the NFB. Benefit for the Centre for AIDS Services. Montreal/Women. 7 pm.: "Les Autres," et/and "Women, HIV, and AIDS Speaking Out in the U.K." 9 pm.: "Reframing AIDS", "Diana's Hair Ego", et/and "Les Autres" NFB Cinema, 200 Rene Levesque O., Metro Place d'Armes Contribution/Donation: $5.00. Wheelchair accessible. 283-4755.

Benefit for the Native Women's Shelter of Montreal.McGill University, Leacock Building, room 232 6 pm.. $8.00, $10.00 at the door. Free for children under 12. Call 274-1989 for tickets. Buffet of international foods and entertainment, including drummers from Akwesasne Travelling College,performance by Spirit of the Pines.

Friday, March 6

Yellow Door. Evening of Women's Music. 3625 Alymer. 8 pm. 398-6243

Venez fêter la Journée Internationale des Femmes au Centre Communautaire de Loiser Côte-des- Neiges 5347 Côte-des-Neiges. 10h30: présentation du video "COMPTEZ LETRAVAIL DE FEMMES",oeuvre de la Campagne Internationale pour un Salaire au Travail Ménager.17h30 a 18h30: Kiosque d'information, avec la participation de 10 centres des femmes de Montréal, ainsi qu'une"exposition vivante" de femmes célèbres de différents pays. 18h30: souper-causerie sur les femmes de l'Inde et de la vie quotidienne des femmes du Québec. Apportez un plat a partager!Collaborations Speciales: Centre des Femmes d'ici et d'Ailleurs, Centre des Femmes Sud-Asiatiques de Montréal, Diane Valée, Anna T. Garderie gratuite. Inscription obligatoire. Non-accessible aux chaises roulantes. 733-1478.

Concertation-Femmes vous invite à sa Journée de la Femme, en collaboration avec la ville de Montréal. Concertation-Femmes, 2005 Victor Doré, Bureau 200, 336-3733,333-6629 11h00 à 12h30: Brunch (gratuit). Présentation: Historigue de la progression des femmes au Québec. 13h00 a 14h00: Atelier: L'integration des femmes au Québec. 15h00 a 16h00: Conference: Femme et politique. 18h00 a 22h00: Souper Communautaie, avec musique, danse, impro. Halte-garderies gratuite: inscrivez-vous mainteneant au 856-2400.

International Women's Week at the NFB. Benefit: Heads and Hands/Young Parents' Program. 7 pm., and 9 pm.: "Wisecracks" NFB Cinema, 200 Rene Levesque w., Metro Place d'Armes. Donation $5.00, Wheelchair Accessible, 283-4755

Taylor Jane Green, a.k.a. **Cranky Bunny**, Writer/Speaker/Performance Artist presents a performance and discussion even on "Women and Body," Leacock Building, Rm. 219(acess via side entrance on MacTavish, near Dr. Penfield) 3 pm. to 5 pm., Free. 842-7513. Sponsored by the McGill Centre for Research and Teaching on Women.

Centre des Femmes de Verdun: Party! 17h00, Entrée libre, Souper Communautaire, avec jeux et danse. Service de halte-garderie gratuit. Rèservez avant. Evénement pour les femmes seulement.

NDG Senior Citizen's Council (Women's Program) "Traditional Roles of Women in Contemporary Mohawk Society" Potluck lunch for womyn of all ages, with a discussion and presentation by Longhouse members Rita Phillips and Eileen Paton. All participants are invited to bring a dish that reflects their own cultural heritage. 6870 Terrebonne, Noon to 5 pm., 487-1311, Shari or Violet. Women only event.

NDG Community Council, Celebrating of Women: potluck, 1 pm. to 4 pm., 6525 Somerland. Free. Wheelchair accessible. Childcare availble.484-1711

Talk by Catherine Gilbert on "Women and the`Developing' World"Hall building, 1455 de Maisonneuve W., Rm.1070. 6:30 pm., Free. Wheelchair accessible. 848-7449. Organized by the Women's Studies Student Association.

Talk on RU-486 (abortion pill) and the possibility of legalization in Canada Hall building, 1455 de Maisonneuve W., Rm 406, 7 pm. Wheelchair accessible. 848-7431. Organized by the Concordia Pro-Choice Collective.

Seminar:"The Gender Question" (Social Issues in Leisure). Concordia Student Centre, 7141 Sherbrooke W. Registration for seminar. 848-3330. Opportunities-Socialization-Similarities-Equality-Freedom-Differences

Wimmin''s Jazz, Blues, and Folk by Blake and Salem, Hall building, 1455 de Maisonneuvve W., Reggie's Pub, 8:30 pm., Everyone welcome.

Saturday, March 7

"Women, 'Development', and the Environment." Panel discussion with Catherine Gilbert of Champlain College; Beverly Carrick, Programme Director for Cause Canada; Rosalie Armstrong, Social Justice Committee of Montreal; Merron Smith, director of "Burning River." Sponsored by the Women's Studies Student Association. Simone do Beauvoir Institute, at 2170 Bishop, lounge 10 am. to 1 pm., Free. Not wheelchair accessible. 848-7449/ 848-2373.

International Women's Week Celebration at the NFB. Benefit for Auberge Transition. 7 pm.: "Entre deux soeurs," and "A Vision in the Darkness." 9 pm.: "Consensus and Contestation Dialogue." NFB Cinema, 200 Rene Levesque W.,Metro Place D'Armes, Donation $5.00. Accessible. 283-4755

Carrefour Populaire St. Michel-Souper et soirée, pièce de theatre et monologue avec danse. Prix de présence. Sous-sol de l'eglise St. Bernadin. 7979 8e ave., $5.00. 722-871. Réservez-avant

Centre d'Education et d'Action des Femmes. Souper et Grand Fête, Soirée Dansante. Ouverte aux femmes du cartier Centre-Sud, et à celies membres des groupes du cartier. Sous-sol de l'Eglise St. Vincent de Paul, 2320 Ste Catherine est, 524-5658. 17h00 à minuit. Halte-garderie disponoble sans frais mais vous devez rèserver avant le 2 Mars. Pour les 0 à 5 ans, appellez le 525-1508. Evénement pour les femmes seulement.

Three films by Indian Women, on Women in India: "From the Burning Embers"(Media Storm Collective) "Prisoner of Gender"(Ranjini Mazumdar)"Once this Land Was Ours"(Shikha and Ranjini Mazumdarr) Hall building, 1455 de Maisonneuve W., Rm. 609, 2 pm., Free. Accessible. 284-5718. Presented by the Indian Progressive Study Group. Presented with English Translation.

Relaxation, Mediation,Visualization-A Workshop For Womyn. Women's Centre, 2020 MacKay, 10 am. to 4:30 pm.. Sliding fee $15.00 to $60.00, Pre-register. Not accessible. 848-7431/279-5742. Child-care available-register in advance. By Beth Blackmore. Womyn only event.

Sunday, March 8

Info-Fair and Celebration,YWCA, 1355 Rene Levesque W., 11 am. to 4 pm. Free. Wheelchair accessible. 848-7431. Women Only. More than 50 groups will gather to share information about womyn's programmes and services with each other and the womyn's community. There will be music, dance, and wimmin's words.

Women, Violence, and Power. Hall building, 1455 de Maisonneuve W., Rm 435. 9 pm. to Noon. Topics: "Sexual Harassment" with Sally Spilhaus, Sexual Harrassment Officer, Concordia University: "Violence and Gun Control," with Jack Todd, City Columnist, *The Gazette;* Empowerment, Peace and Feminist Ethics" with Maria Peluso, Department of Political Science, Concordia University. Sponsored by CUSA Programming

International Women's Week at the NFB. Benefit for the Montreal Sexual Assault Centre. 5 pm., 7 pm., & 9 pm.:"Strings"/"Cordes," and"The Company of Strangers." NFB Cinema. 200 Rene Levesque W., Metro Place D'Armes. Donation $5.00. Accessible. 283-4755

Le Centre des Femmes du Plateau Mont-Royal. vous invite à un vin et fromage, avec discussion. 5148 Berri, Metro Laurier. 17h00 à 19h00. Gratuit. 273-7412. Evénement pour les femmes seulment.

Carrefour des Femmes d'Anjou. 8835 Chapeauneus, Ville d'Anjou. 10h00 a 14h00. 351-7974. Brunch. Quelgue sous demandé. Halte-garderie. $2.00. Réservez. Evénement pour les femmes seulement.

Echo des Femmes de la Petite Prairie. "C'est solidaire dans nos différences." 11h00 a 14h00. Brunch. 14h00 a 15h30: Ateliers de créativité (ectiture et collage) sur le theme "c'est solidaire nos différence." 15h30 a 17h00: Spectacle chansonniere. 6539 de Lanaudière. $2.00. Inscription à l'avance. 277-7445. Evénement pour les femmes. Suelment.

Women's events are continuing all month long, so we encourage you to pick up the Women's Agenda at the Concordia Women's Centre, 2020 MacKay downstairs or call them at 848-7431, and to call up other Centres des Femmes in your area.

GRAPHIC BY JANICE SCHULMAN

The Lit Pages

TUESDAYS

Scrivener Reading Series presents Torontian *Ann Dectea*, author of "In Sister," published by the Women's Press. March 3rd at Thomson House, 3650 McTavish at 8 pm. Call 398-6588 for more info.

$$$ The Mustang Press is holding a prose and poetry contest. Send your stuff by April 1, 1992 to Mustang Press, Dept. of Poetry & Fiction, 2085 Mustang Ct. Ste. 21, St. Cloud, Florida, 34771. Up to $100 to be won and include SASE.

Women and Body Image: a show by writer, speaker and performance artist *Taylor Jane Green*. See her this Friday, March 6 at 3:30 pm in the Stephen Leacock Building, Rm. 219. Call 842-7513.

wind song, sky picture

society
a distorting mirror
tells me
"too fat"
or
"too flat"
or
"too black"
or
"too old"

language (man-made)
a patriarchal trap
subverts my every attempt
to bring out
what hurts within

wind
my sister, my other soul
speaks to me in my own
tongue
whispers to me
"hope"
"peace"
"tranquillity"

sky
a true mirror
shows me my true reflection
"beneath my gaze
you are small
but you are
beautiful
because
a womyn"

cedar

Velvet Canvas

Black is heavy,
closed --
and scary
I am a black dress
no other colour.
All around the edges
velvet black
smoothly lit night

hazardous darkness,
shadows
No lights
my path uphill shows light
of day
but I feel all is dark
because I know my dawn
at waking
up to light
is drawn and weary
as I still see no light

This heavy dark thumping
heart
feels guilty. Angry. Strong.
Naked. I feel light has
vanished from the dark
canvas of my life

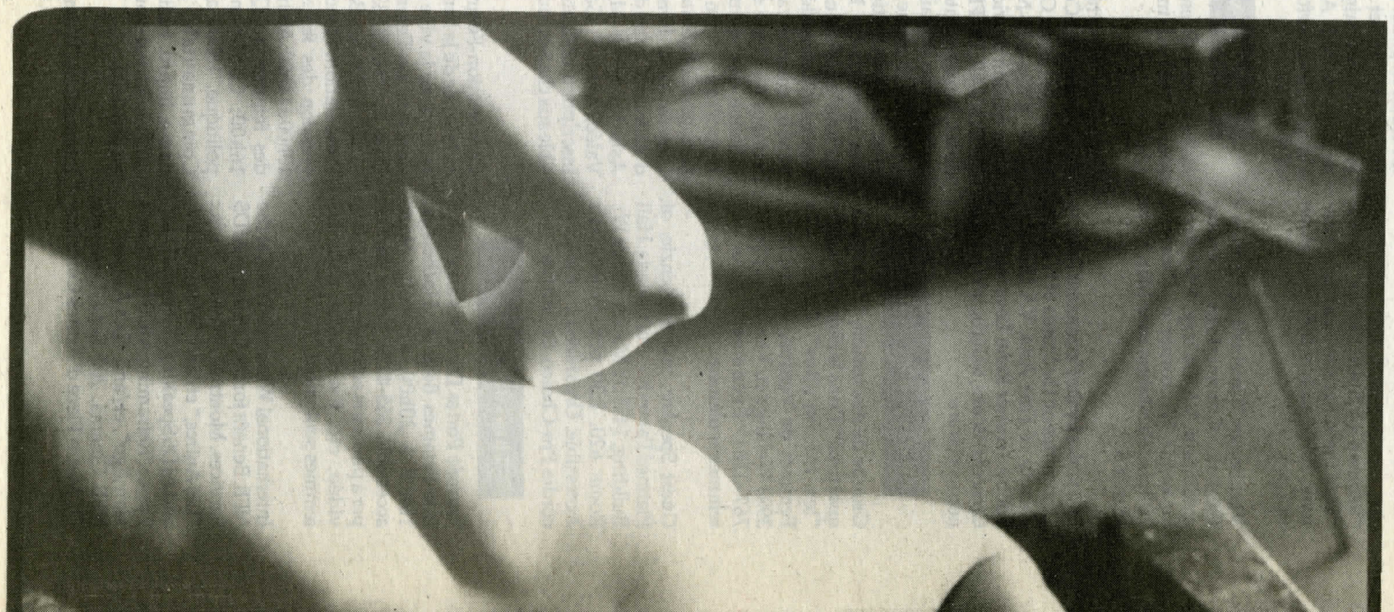
I feel like hurling at light
that says hope and love me
I have none.
To give.

Ilona di Scalfani

Balance of Power

Crack
Open my legs, Baby and
Feast
On the meats
Inside.
Yours alone to
Preserve
Probe
Procreate
Pump
Away, Baby, but
Don't bother me.
Eyes turned away from
Your tomato-florid face
I need to buy rice
Tomorrow.

Deirdre J. Brown



Re-defining the self

Good health not just a medical thing

by Tamu Townsend

Medical care, while a big issue, is not

her commentary on her role in the founding of Birthplace, an alternative location to a hospital for receiving prenatal care and delivering of children.

The most significant undercurrent of

PHOTO BY WYNNE KEING

Tracing the history of women

I am the fire of time

by Henri-Marie Veerman

Imagine a world where women and men could interchange roles, where biological sex did not restrict one's gender role, where a range of sexual orientations, hetero, homo and bi, was accepted. Sounds like contemporary society, right?

Wrong. As Teresa Amott and Julie Matthaei reveal in their book, **Race, Gender and Work**, these were the practices of some American Indian societies, prior to colonization. While there was a definite sexual division of labour, it was not biologically restricted. Women who wanted to become warriors could, and men who wanted to keep house could. Woman Chief, a famous female warrior, not only warred and hunted, but had four wives. Among the Navajo nation, lesbians were seen as valuable assets to their family, because Navajo mythology depicts homosexuals as wealthy.

In **Race, Gender and Work** , Amott and Matthaei trace the general and economic history of women in the United States. Their approach is well-documented and comprehensive, including chapters on American Indian, Chicana, European American, African American, Asian American and Puerto Rican women.

The linking factor among all these racially diverse women is a common and ongoing history of economic oppression. Amott and Matthaei document their case well, with statistics drawn from the United States census of population, illustrating that the great percentage of these women are concentrated in secondary sector low-paying jobs:kitchen workers, janitors, domestics.

Their solutions includes a re-evaluation of the labour market hierarchy, where these secondary sector employess are not just paid more, but given more control over working conditions and duties.

They also envison wider social changes, such as greater voter participation, eliminating the power of the corporate media, and public financing of electoral campaigns. While the Canadian situation is hopefully more equitable, Amott and Matthaei's insights are still applicable, a fact which frightens.

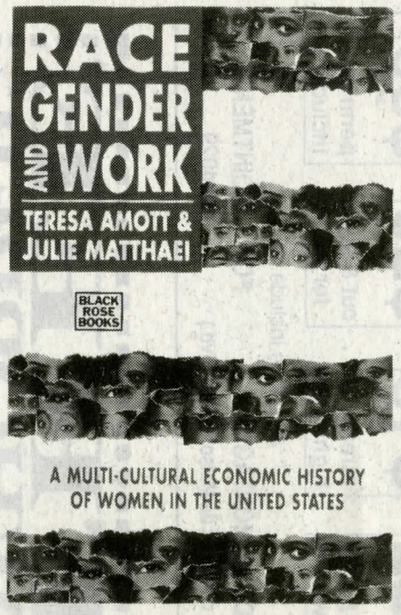
Race, Gender and Work is a nonfiction work which is as dramatic and intense a read as most fiction pieces. I found it very hard to put down. The most compelling chapter is the history of the American Indian, which, as it outlines the slaughter, the swindling and the racism, alternately fascinates and horrifies. The United States government appeared to make treaties with the tribes only to break them. President Andrew Jackson was elected in 1828 on the platform of forcibly removing the southern Indian nations from their treaty-granted lands to another, much smaller territory.

Describing themselves, in the introduction, as former mainstream economists who now espouse radical economics, Amott and Matthaei put their money where their mouth is. They ironically refer to Christopher Columbus's "discovery" of America, and are at pains to explain their choice of "Chicana" to describe U.S. citizens of Mexican origin, stating they avoided the term "hispanic" because it reduces the multi-racial background of Chicana to just the European, or more precisely, Spanish component. Chicana are largely descendants of the Aztecs, (another a/mazing tale of genocide by Europeans) whose blood was mixed with Africans and Spaniards.

Amott and Matthaie wrap up the book with a call for women to "seek beyond history," to embrace the knowledge of their different histories and forge a new paradigm. From **Sister Outsider: Essays and Speeches by Audre Lorde**, by Audre Lorde:

We have chosen each other
and the edge of each other's battles
the war is the same

if we lose
someday women's blood will congeal
upon a dead planet
if we win
there is no telling
we seek beyond history
for a new and more possible meeting.



Race, Gender and Work: A Multi-Cultural Economic History of Womenin the United States
by Teresa Amott & Julie Matthaei
Black Rose Books

health. Recently, concerned health activists published an anthology on health activism, **The Black Women's Health Book**. Over forty African American women, including Angela Davis, Audre Lorde, Faye Wattleton and Alice Walker, have shared their highly personalized essays, speeches, interviews, journals and poems. In the anthology, health is seen as a person's entire well-being, on emotional, physical, spiritual, and psychological levels.

African American women encounter obstacles in health care because they are African American, women, or both. Along with their personal needs, these women's children are twice as likely to die in the first year of life, three times as likely to be poor, and four times as likely to be murdered in the first year of life or as a teenager. The need for counselling, support groups, competent and understanding doctors and health care workers, and other health alternatives are inextricably tied to the existence of many African American women.

The Black Women's Health Book is far-sighted, dealing with a wide array of issues, including hypertension, abortion, cancer, abuse and violence, midwifery, sickle cell anemia, AIDS, homophobia, the grieving process, and drugs. The contributors speak not as third parties, but from personal experience whenever possible, producing an emotionally charged work at many times. The subtitle, *Speaking for Ourselves*, says it all.

Health care workers have a voice in this collection as well. Stories are shared by registered nurses, doctors and midwives. Byllye Avery's essay on the evolution of the Black Women's Health Project is particularly noteworthy for the writings is how other people's definitions of African American women inhibited personal growth and well-being. It is fitting, then, that one of the final essays is Alice Walker's *Beauty: When the Other Dancer is the Self*. Walker deals with the loss of an eye as a young child and the changes that occurred in how she viewed herself in relation to others. It also deals with the day she reconciled most of her pain.

Like Walker's essay, fifteen other selections in **The Black Women's Health Book** are reprints from other books. All reprints are acknowledged and are excellent source material. Additionally, essays and journals are footnoted, and addresses for health organizations are given at the back of the book. This makes life much easier for the reader wishing to further research an issue.

Editor Evelyn C. White asks, "Please take this sisterly medicine and pass it on." **The Black Women's Health Book** has become a form of healing in itself.

The Black Women's Health Book: Speaking For Ourselves
Edited by Evelyn C. White
301 pp. Washington
Seal Press $14.95

bulimia

you make me sick
no
you make me make me sick
(a bulimic-anorexic girl in the
white western world
and a third world field
labourer
get about the same number of
calories per day
this is how the patriarchy
brings home third world
opression
into young wimmin's bodies
half a world away
this is why wimmin
can feel the pain
hear the cry
of their
third world sisters)
"holy anorexia"
isn't from the goddess
bulimia
isn't a cry for "attention"
it's a scream that comes from
the
center of the earth
and it stops
when you stop killing us

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Homeless

continued from page 5

Besner became so involved they produced a video documentary that has interested FIGHTING BACK!, an advocate television show on CFCF 12.

"The more research we did, the more determined we were," Papageorgiou said. "There's a whole underworld out there, and you have to go into it to understand it."

The petition was mailed to Bourassa in Quebec last Wednesday. But an aide to the Quebec premier said he has not received it yet.

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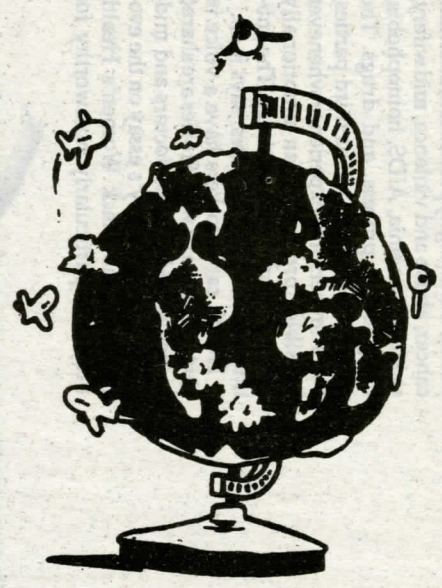

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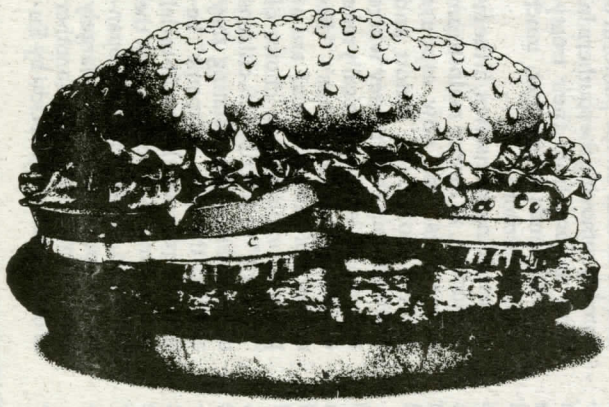

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Barbie: Biography of a babe!

by Megan Macmillan, Barbie NOT

She's more American than Harley Davidson, Marlborough, apple pie, or baseball She is the most bodacious of babes. Think *barbieism, barbiesque, barbese.* In case you still haven't haven't figured it out, think blonde, pretty and oh so petite.

It's Barbie and yes, we agree, she is the definitive *babe.*

"A slice of Americana" is how Ellen Burkhalter describes her Barbie Hall of Fame and Museum in Palo Alto, Northern California. In 1984 Burkhalter, the museum's founder and curator, enshrined her collection of 16,000 Barbie dolls in the 2,000 square foot space because there was no room left in her house. A self-styled purveyor of popular history, she wants to "bring forward something for both the very wealthy and very poor alike. Barbie represents the average history of fashion and the history of average people." "Barbie can be found in every household in America," rivited to the T.V. with the whole family, adds Barkhalter.

A "fab trend setter and a mod go getter," the Barbie doll targeted the popular vision of what a girl should be. Mattel Toys made her identity forever young by skillfully pirating from t.v. 'clothing and slang or hot designer labels, like a Bob Mackie sequined wedding dress selling at $120 (U.S.). In twenty years she will likely be in the same place," says Burkhalter .

The spectrum of Barbiecentric stuff churned out by Mattel and other companies includes kiddy make up, trading cards, a magazine, a comic book series, records, a C.D. and Breakfast with Barbie cereal made by Raltson Purina, in "fun shapes of your daughter's favourite Barbie things." This 11 inch object of non biodegradable polystyrene has been pegged an "aspirational doll" which kids tend to treat as a role model.

—How much do you know about this miniature icon that circumscribed our early childhood imagination? Find out by taking the **Barbie I. Q .Quiz!**

Quiz Questions!

1. According to the latest statistics, 500,000,000 Barbie dolls have been manufactured and sold in 67 countries worldwide. — Guess the length of lining them up end to end?

2. 95 percent of American homes with children from 3 to 11 have Barbies. — Five dolls are sold to every baby born today in the United States of America, true or false?

3. Jack Ryan, a military engineer and inventor of the Sparow and Hawk missile also designed the Superstar Fashion Queen Barbie doll in collaboration with his wife, a silver screen vamp who fashioned Barbie's tiny blonde wigs after herself. — Who is this vamp?

4. — What percentage of all Barbie products in America are sold to boys?

5. 18 is Barbie's projected age. — How long has her blondness really been around?

6. — What sign of the zodiac is Barbie?

7. — What relation to the first Ken doll did Barbara Millicent Roberts, the original dollface, have?

8. — What is the connection between Barbie, The Mousketeers and Barnum & Bailey Circuses?

9. Barbie's mother Ruth Handler also designed a prothesis bra and silicone sponges aptly named "Nearly me." — Did Mattel ever design a Barbie under the same name?

10. In redesigning Barbie, Ruth Handler enabled the doll to cross her knees in 1964, wrench her arms to her shoulder joints in 1966 and twist her waist in 1967. This year Barbie went Bionic! — What special purpose does the perky new doll have?

11. — Which high school did Barbie attend?

12. — What religion is Barbie?

13. Which of the following careers has Barbie *never* held? — Ballerina, T.V. news anchor, rapper, flight attendant for all three major airlines, animal rights activist, corporate executive, olympic athlete, astronaut, doctor, nurse, candy stripper, vet.

14. An outraged fan once found Ken on a store shelf dressed in drag wearing Barbie's clothes. — How many bridal dresses and tuxedos has Mattel designed for Ken and Barbie's wedding?

15. Mattel recently reissued the 1960's Midge and Tooty dolls in order to stage their marriages and begin a new family of Barbies. — Who did Midge and Tooty marry?

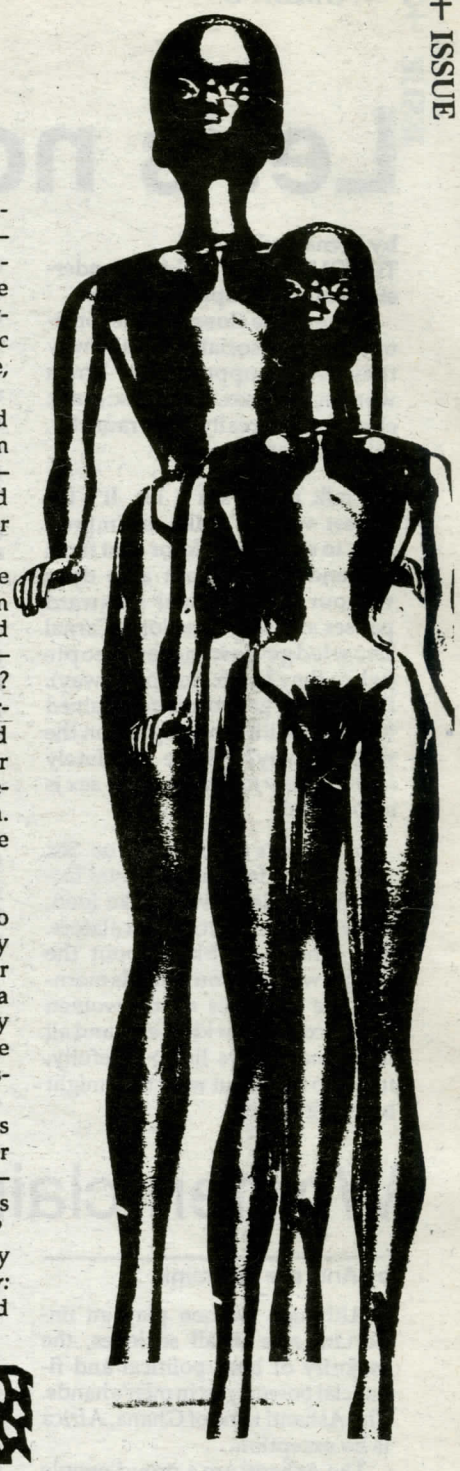
16. For Barbie's 30 year anniversary a Look Alike Contest was held in London. The winner was 24 year old Hailey Spicer who came bedecked in a white wedding gown. — What was Spicer's lifetime ambition ?

17. — Is Barbie white forever?

18. Barbie was featured as a dildo in a photo essay in a 1989 May issue of *On Our Backs,* a guide for the adventurous lesbian. In 1979 a Disney child star was a celebrity friend of Barbie's and she later came out as a dyke. — Who is the lesbian?

19. Betcha didn't know there was a tableaux of raunchy black leather clad Barbies in the Museum. — What are her erogenous zones when it comes to Lesbian S & M?

20. — What role did Barbie play in the ominous cult film *Superstar: The Karen Carpenter Story,* directed by Ken Haynes?



Answers!

1. All the Barbies in existence would circumnavigate the globe three and a half times.

2. True. The ratio of Barbies to children in 1960 was 1:1, leaping to 7:1 in 1990.

3. Zsa Zsa Gabor designed the Barbie wigs before she slapped policemen.

4. 25 per cent of Barbie products are bought up by boys.

5. Her blondness has been around for 32 years.

6. Pisces. She was born on March 9, 1959 in California. Yes gyrls, Barbie's birthday coincides with International Women's Week!

7. Barbie and Ken are actually siblings, contrary to the popular belief that they are married. Their parents, Ruth and Eliot Handler, created the first Barbie and afterwards began Mattel Toys. Today the Handlers, the real Barbie and Ken are in their mid 50s.

8. All three children's entertainment corporations were run or owned by the Handlers.

9. Not exactly, but Ruth Handler's aptly named prothesis business "Nearly Me" sounds a lot like a new, more realisticly proportioned "Happy to be Me" Barbie doll designed with truer anatomical proportions of 36-27-33. The original doll would have looked like an Amazon if she were life size, standing more than seven feet tall with proportions of 36-18-33).

10. The Bionic Barbie, complete with metal ball bearings in her joints, was created for an upcoming animated aerobics work out video with live jiggling and giggling teenage girls.

11. Willowdale High in Wisconsin.

12. Barbara Millicent Rogers (nee Handler) was born Jewish. The Barbie museum also houses a section on religious realism with nun, priest, rabbi and minister Barbie dolls. Designed by a Canadian religious scholar, it can take up to twenty five minutes to dress Barbie up in an intricate pink nuns habit.

13. "Barbie will never be an activist" according to Burkhalter. The 1990 Animal Lovin' doll was embroiled in controversy with the anti-vivisection movement as it featured Barbie holding a stuffed panda bear and not wearing it. "It came out primarily because in Europe, Barbies are made with real fur coats," adds Burkhalter.

14. To date, there have been 32 original white matrimonial gowns featured in the annual line of clothes and accessories. Is this NOT incestuous, Barbie and Ken at the altar? "The children like the wedding dress. Its always a favourite model, so Mattel issues them. But its unreal," said Burkhalter.

15. Midge married Allen and Tooty married Todd. They were taken off the market following public fury generated when Allen, Tooty, and Todd's names were inadvertently spelt as Alan, Tilly and Tod. "I don't think Mattel really sees how much people remember or how much Barbie means to them," says Burkhalter.

16. Hailey Spicers lifetime ambition was to "travel the world."

17. Not in any way. On August 13, 1990 (only three decades after her creation) a multi cultural U.S. ad campaign was launched for Asian, Black and Hispanic Barbies. National Association for the Advancement of Coloured People spokesperson James Williams accused Mattel of having "insensitivity or arrogance "when it took over 30 years for rights for a Barbie of a visible minority."

18. 1979 Barbie Trading Cards state de fun facto that Barbie had befriended lesbian actress Kristy McNicol.

19. Foot fetishes are Barbie's erotic request in a letter to the editor to *Bad Attitude, Journal of Lesbian Erotic Fiction:* I want "more women in leather... accenting shoe, boot and foot worship. Preference for models is femme, either top, middle or bottom, but definitely femme."

20. Barbie acts out the entire story in Ken Haynes 1987 film adaptation of Karen Carpenter's tragic struggle with anorexia nervosa. In a *New York Times* article (29/09/91) Haynes said, "Hearing one of those Carpenter songs, you go through this miniature experience...the dolls have the same kind of ironic and sentimental interplay." Burkhalter remarked that she "did not think much of" Hayes' film.

For whites only

by Sarah (Fowlie) Fleischmann

After four years of Women's Studies I feel qualified to criticize the program on what I consider to be the major flaws in it.

We are told we are being taught "Women's" history and theory when, in fact, what we are learning about is only one specific group of women: white middle-class, heterosexual, Christian women at the center of the discipline, with "other" groups of women in the margin. This way of structuring Women's Studies programs reinforces a number of oppressive factors.

First, it does not acknowledge white supremacy; on the contrary, "white" as the "norm" is reinforced by this structure. Second, the power discrepancies between the classes are left unacknowledged and an attempt at silencing working-class women is made. Third, by not questioning heterosexuality as a social construct, the program attempts to silence lesbians and bisexual women.

Sometimes I fantasize that North American feminist theory started with the analysis of the implications of colonization and continuing white-European cultural hegemony. In feminist theory we are told that "context" is everything, but the "context" of North American feminist theory is rarely analyzed. The very structure of the program itself is problematic, to say the least. By naming only the courses dealing with so-called "marginalized" women and not the ones dealing with "centered," or dominant women, little changes in terms of power dynamics. There is a Lesbian Studies course that is separated into sub-topics such as Jewish lesbians and Black lesbians. Which suggests that white-Jewish and Jewish lesbians of color and Black lesbians will not be studied in the other courses. This structure also gives the instructors an excuse not to assign readings by "marginalized" women because, after all, there are whole courses taught on them.

So why does this happen in what is supposed to be such a radical discipline? Well, maybe because the same women who have been defining the central pillars of feminism are still in control. Feminist theory that contradicts the dominant vision has been suppressed. Whether it's through white feminist and/or lesbian publishing houses or in the syllabi of Women's Studies courses, this subversive information does not get equally distributed. This may seem ironic — the same women who fought to include women in the academic canon creating an exclusive canon of their own — but it's true. For example, a lot of Women's Studies students might not know that there has always been a Black feminist movement, long before white women's. Or that some of the original activists were Jewish lesbians who were acting out of a specific Jewish context. It seems to me that dominant Culture always wants to see itself as the center of all marginalized activity. If I'm a lesbian, it's assumed that instead of having a positive reaction to women, I'm reacting to a negative experience with men. If women of color, Jewish women, or working-class women want to work together, it's assumed that they are reacting to dominant women, not to each other.

In Women's Studies we as students are told to question everything in the "patriarchy," but we are not told to question fundamental issues such as: whiteness, middle-classness, colonization, Christianity, and heterosexuality. Many of us have felt alienated by feminist theory, to different degrees and for different reasons. And many of us have left academic feminism for safer places. But for those of us still here, it ain't easy.

Let's not fuck around with sex

by Elena Lonero

TORONTO (CUP)—I don't understand all the hoopla about sex.

Somewhere along the line someone forgot to socialize me the way they were supposed to. I'm a woman, I like sex. I have sex: quick clean sex and really loud, raunchy, dripping sex too.

I talk about sex a lot. It's the easiest way to make an impression, to shock people (or shut them up) and to come out as a dyke without all the usual awkward pauses and silly questions. Carnal knowledge fascinates people (while they blush and look away). I've kept large groups entertained for hours with monologues on the subject. Why? I have absolutely nothing new to say. Besides, sex is no big deal.

Well, that's not exactly true. Sex is one of the few fundamental factors in our daily lives - like food, the weather and broken escalators. But, when you bitch about the crappy whoopy you had this morning, the bus goes silent, women turn to cover their kids' ears and all the teenage boys listen carefully, trying to figure out what they might be doing wrong.

Canadians just don't discuss sex over their Coke at the breakfast table. When groups of friends do talk about getting laid, their conversation is usually mildly hysterical, full of innuendo and little gritty detail. Coupled with the void of real information out there, everyone usually ends up more confused, insecure and embarassed. The point of having sex is to feel good **(and to prove how cool you are)** but we all feel awful about it sometimes.

Many circumstances keep it that way. Ignorance breeds ignorance: not that long ago I had a high school health teacher who told us we urinate out of our vagina and then kicked a girl out when she disagreed. Those of us who have educated ourselves are shoved into the realm of euphemism by censorship. If I answer even the most biological of questions for a kid, I must worry about the reaction of her parents, their friends and even her friends

Every year the university twists its knickers in a knot over at least one sexual piece in this paper. This makes no sense. Why do people, who are overly offended by boffing, examine photos so closely that they see genitalia that even the artist missed? Everyone says "there's nothing wrong with sex." But they still approach me and say things like "I liked most of your article ... BUT I think you went a little too far." What does that mean? If there's nothing wrong with it, how can you go too far talking about it?

I guess it's not that difficult to figure out. On one hand, sex is a subject we all have in common (either in thought or deed). On the other, it has been hidden, decreed upon and euphemized until the ideas we have are distorted to all hell. Nowadays, sex isn't totally taboo, but we're still left to negotiate in nebulous territory without any helpful directions. Some words and images are okay, others gross.

The key is suggestion. And I don't understand this either. One can indirectly portray just about anything with no problem. The audience will read any number of highly wild lewd acts into that portrayal and love it. But, as soon as you specifically depict sex, which is probably not nearly as exciting or kinky as people's imaginations, it's a much bigger deal and mayhem breaks out.

People make really big bucks off of the silence and secrets around sex. Some, Madonna is a prime example, get creative once in a while with some cool ideas. Others are just assholes, like Larry Flint and his empire that publishes Hustler - which can't even do corny porn too well - and mediocre mercenary magazines like Fighting Knives. They profit from our mystifications and taboos (and I guess I get some social mileage out of it too).

Subtle, shrouded sex sells everything (including newspapers), all the time. Instead of simply saying " Here, buy this car and you can rut like a weasel all day in the back seat," Suzuki makes ads with women, or parts of them, stretched all over the hood.

If you show honest humping and howling, it's illegal, or at least controversial. What would happen to the media, entertainment and advertising industries if everyone figured out that sex isn't any more grandiose than a bunch of limbs flailing, some shortness of breath and a tickle in your tummy afterwards?

It's the idea that real sex is out of the ordinary that makes a video of heaving tits more thrilling and rebellious than a Winnebago centrespread, even though more of us have fucked than have camped in the recreational vehicle of a KOA.

Obviously, social attitudes around sex are not simple enough to be solved by Dr. Ruth. Mind you, she'd get farther if she didn't have a thousand and one institutions - state, religious, educational and cultural ones - actively working against the concept of being calmly honest about fucking.

Occasionally, feminists have come up with some sincere reasons to hide sex or limit its portrayal. This I can understand, you see hundreds of disturbing images just sitting in front of a TV. And what woman hasn't had negative sexual experiences from coercion or harassment? But, objectification, disrespect and violence don't have anything to do with sex per se, even though many people, men in particular, use one to get the other - and more think about doing so. The motives behind such behaviour come from somewhere else other than sexual desire. And sexual desire is never going to go away.

Of course, it's all been inseparably mixed up in our heads and in our society. Some people consciously acknowledge these realities and play around with them in S&M sex, saying they can have fun with danger and pain, while staying in control and safe at the same time.

If all the shit is out there in the open, we can deal with it, toss it out and make some of our own to replace it. Women can't be "protected" by someone else. We don't need to be, we can do it ourselves. With a little empowerment, we can learn to get what we want, say no if we don't and fight like hell if someone doesn't listen. We can prove to the world that we're the ones who should be in control of our bodies.

If our society talked as much about sex as we do the weather, we'd know more about our sexualities and the possibilities out there. I think our sexual relations would be less convoluted, and we would be more confident and sane. I also think it would be another step towards convincing men that women are entire human beings, not rag dolls at their disposal. If we actually believed that sex was okay, we could go on to learn how to stay safe - physically and emotionally.

So, relax kids and - if you like it that way - open up.

Women claim rightful inheritance

by Andrelle Quammie

Although women play an important role in all societies, the majority of both political and financial powers rest in men's hands. The Ashanti tribe of Ghana, Africa is no exception.

The Ashanti are a proud people who belong to a larger group known as the Akans. They live in Ghana's central region, which is the richest in soil, mineral, and vegetable products. They are governed by a King or head Chief, known as the Asantehene. He inherits the Golden Stool, which is the greatest symbol of the Ashanti people's unity.

In the past, the Asantehene was a powerful political leader who headed the military and security forces and the judiciary.

Ashanti women have always been respected for the role they play in their society. Elderly women were often consulted on key political decisions. For example, in 1900, the Queen Mother, Yaa Asantewa, led her people in their final battle against the British. Nowadays, the Queen Mother is often involved in such decision-making, although she does not have the final say.

In Ashanti society, inheritance is matrilineal. This means that children inherit from their mother's brother and not from their father. Mary Poku, an Ashanti who has been living in Montreal for the past 29 years, explains why.

About 100 years ago, she says, the first chief Asantehene was captured as a slave by the Denkyira people. The Denkyira Chief had sympathy for the Asantehene and said that he would allow him to go back if someone replaced him.

Asantehene, who had 500 wives, went to his oldest wife and asked that their eldest son replace him. But his wife refused him and the 499 others wouldn't budge, either. Asantehene then went to his sister. She agreed to give up her eldest son.

When the Chief realized that his sister was more empathetic than all of his wives, he created a new law whereby his sister's children — rather than his own children — would inherit the throne instead of his own children.

But Poku says that some men took advantage of this law by urging their wives to bear many children and then dumping on their brothers-in-law the responsibility to educate them.

What's worse, Poku says, is that when a husband died or divorced his wife, everything would go to his nieces and nephews, leaving his wife and children nothing.

This drove Ashanti women into the field of commerce. They needed to have something to fall back on in case their husband died or divorced them and left them without a cent to raise their children.

Ashanti women are now responsible for 80 per cent of the retail trade returns in the country. They trade everything from tobacco to cloth.

"Even at the age of 10, I started selling because there was no money (since) my parents were divorced," Poku says.

Poku used to wake up early every morning and walk three miles to buy oranges from farmers. She would buy six for a penny, which she would in turn resell for a profit.

But Theresa Baffoe-Bonni, Poku's cousin from Ghana who is visiting, says since 1984, nieces and nephews can't automatically inherit their uncle's property.

A man's wife and children must now inherit a percentage of his property upon his death. And if a man doesn't make out a will, his wife and children will inherit two-thirds of his property upon his death.

Baffoe-Bonni says that in her society, women are expected to serve men. But the younger women are now starting to protest because the women can't be expected to serve their husbands after a long day at work.

But Baffoe-Bonni says that these changes are reaching cities faster than they are rural areas. The older generation is also resisting change.

However, Baffoe-Bonni says any change is a good sign.

"Ashanti are warriors," says Poku. "Even the women fight. If there is an injustice, (we) speak up. But you can't change a leopard's spots so easily."

Turn those labels around

by Tisca Pratt

This is just a test. Testing 1, 2, 3.

I remember my mother, my aunt, and, on occasion, a few female friends sitting around sharing their experiences of day-to-day tribulations, swapping much-needed advice on relationships at home and in the workplace, and, most important, listening to each other. At other times, they just enjoyed being together, sharing each other's closeness and concerns as well as the laughter. In my home, this nucleus was responsible for all decision-making and, by extension, affected what went on in other homes and the community. This group was a secure one.

When I first arrived in Montreal I became actively involved in university life. By virtue of that fact I became immersed in what popular culture refers to as political correctness, wherein people of all origins, religious persuasions and sexual orientations are "correctly" labelled. I became familiar with the nuances of such terms as feminist and womanist. For example, Alice Walker says that womanist is to feminist as purple is to lavender (or is it lavender to purple?). These are just two of the terms that require proper definition so that they may be used to compartmentalize individuals. Inevitably, battle lines have now been drawn.

Black women involved in the African liberation struggle (by this I am referring to the liberation of continental Africans as well as those in the Diaspora) are made to feel unwelcome in some feminist organizations. On the other hand those of us who are comfortable waging our battles through such women's organizations are regarded with distrust by our Black sisters and brothers. This is merely one facet of a multi-dimensional problem. Black women coming out of a tradition where mothers and grandmothers have been doing "feminist" work along with other community work for generations and have not been restricted by these labels, are now being asked to label themselves.

Using our politically correct terms for exclusionary purposes has succeeded merely in breaking down communications and made certain workable solutions impossible to attain. It is therefore understandable why some women hesitate to call themselves feminists.

Perhaps this is all a part of the larger plan. If this is the case then things are running according to schedule.

If not, then it is time for us to stop allowing others to define who we are. It is time that Black women feel comfortable with the term feminist and mold that term so that it includes all the things that we want it to. Bearing in mind at the same time that we are in no way restricted to fighting for women's rights only. We should be able to make contributions on whatever level we choose and not feel guilty.

The time has now come for us to leave those small minds behind to sort out their own superficial problems and get on with the work at hand, mainly, finding our voices in all this confusion and using it to free ourselves and our people.

It's Women's Week and I'm too tired to celebrate

by F. Pierre-Jacques

I am too tired to celebrate International Women's Day. Last month I celebrated Black History Month....lectures, movies, films, discussions, there was so much to do. I only did a quarter of what I planned to do; I was too tired then also. I'm too tired to celebrate International Women's Day; I'm the single mother of two little girls. I'm too tired to celebrate International Women's Day; I work full-time in a setting where sisterhood is not always obvious. I'm too tired; I spend most of my time putting forward Black Women's issues when I am in Black organizations and putting forward Black Women's issues when I am in Women's organizations.

But celebrate I will. I will celebrate because Hallmark still does not have cards for Black History Month or International Women's Day.

Celebrate I will, because I want to celebrate my mother, my sister, my spiritual mothers and sisters, because they are. I want to celebrate my little girls, because they are. I want to celebrate the fact that in Montreal, the Concordia Women's Center has a listing of events that provides the information "wheelchair accessible" and "childcare provided."

As Black Women we often have many reasons not to celebrate. We belong to a multitude of communities that expect us to "educate" them on our realities at every turn, leaving us overextended and tired. We don't always feel like celebrating with the very people we spend a large part of the time demanding a little respect, or least understanding, from. We go to events where our concerns are marginalized under the topic of racism, even though we can speak on filmmaking, global warming, post-structural feminism and liberation theology. More often than not our concern and empathy for the suffering Black Men are often ignored if not dismissed outright.

But celebrate we must. We must celebrate because, as Black Women, we have a long tradition of fighting oppression, in many of its forms. We fought silently during slavery by having children we did not "own" and couldn't protect from harm, so we "owned" every one's child and protected any child we could. The battle for our reproductive rights continues in its modern reincarnation, i.e. the forced sterilization of women in the United States and the so-called Third World continues, alongside unequal access to safe and legal abortions. We fought silently during the last three decades in Canada as foreign domestics leaving family and friends behind in hope of a better life. This fight is not over; the proposed changes to the entrance requirements for foreign domestics will again disadvantage us more than those from European countries.

In addition to these on-going struggles, we fight silently against racist landlords, school teachers, employers, bank tellers, etc....All these little battles, all the time, every day: it can wear you down; there seems to be no time or energy to celebrate. That is why it is so important to take the time to acknowledge - if not celebrate - the battles we fought, especially the small battles, the ones we fight at school, at work, getting housing, getting a seat on the bus. We must celebrate these battles whether we win or lose them, because it was hard just to fight them, and since the war is not over, there are many more to come.

We also need to acknowledge the Black Women who did not fight so silently: the large battles, those of Marie-Joseph Angelique, Mary Ann Shadd, Anne Greenup, Rosemary Brown, and Glenda Simms, among others.

In 1734, Marie-Joseph Angelique, a slave, set fire to her mistress's house in an attempt to gain her freedom. The resulting fire burned down 46 buildings in the city of Montreal. She was captured, tortured, hanged and buried. Her ashes were scattered to the wind. Mary Ann Shadd, the first woman newspaper editor in Canada, published the *Provincial Freeman* from 1853 to 1857 in the service of the Black community. Anne Greenup founded the Colored Women's Club in Montreal in 1902, one of the first women's organizations in Quebec. This organization was established to counter the lack of services offered to blacks during a series of epidemics. Rosemary Brown and Glenda Simms are two contemporary Black Women who have forged a strong presence in the

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White women need to think for *themselves*

by Amuna Baraka

It is interesting how quickly word travels. Before I had even decided what I was going to submit for the woman's issue I received a phone call confirming that I was writing an article "ditching" white women. Once I quieted the laughter within me (the term we black folk use is dissing, as in disrespecting, although ditching white women is an interesting concept) I inquired as to where she received her information. I was then told not to worry, it was okay, they wanted the article.

After I hung up the phone I thought to myself these White people are fucked up. — "It's okay we want the article." In the words of an Afrikan-Bahamian poet: Send All The Happy White Liberals Home!

These attitudes are the ones I come face to face with most often in white feminist circles. It seems that standards of political correctness have taken over for thought processes. Many White feminists leave statements or criticisms unchallenged though they are troubled by them, all in the name of liberal feminist politics.

The cover of last year's women's issue troubled many women of color because, as usual, "our white sister" dominated. In fact, the international's women's issue was far from international in perspective. This is why a few of us made the commitment to submit this year. We had also hoped to provide various perspectives, various as opposed to exotic. But it seems that some people had other ideas in mind.

Black women's voices have been trivialized. The stereotype of the hysterical Black women has been put in place and it is the job of our liberal white sisters "to let us be our natural texty selves" right? Wrong!

When Black women raise their voices and criticize the actions and rhetoric of White feminists it is not for their entertainment or because we love to hear the rhythms of our speech. I have found that the critique comes as a reaction to their insincerity or abuse towards us or because we desire some sort of solidarity with them. Too often however, that faith is misplaced.

At the beginning of the 20th century Alice Paul of the Women's Party told Black women, who had supported their efforts, that they could not help Black women with the issue of the vote because that was a race issue and not a sex issue. Unfortunately, this attitude is still prevalent.

An article dissing white women would only be acceptable because they accept it. As long as what we (Black women) write is in sync with their notions of political correctness we will have access to their papers, their publishing houses, their resources. At present it is alright if Black women diss white women because we are just letting off steam. White women understand that Black women are not in control of any power structures. We still, as women of color, remain at the bottom of the hierarchical structure. As long as we are not able to effectively control the lives of white women our ranting is acceptable.

Now suppose we regain power. Suppose Black women are in a position where we can oppress. Picture the scenario of white women wanting to submit articles to our papers. Do you think we would let what has been termed dissing go unchallenged? HELL NO! For meaningful change we would have to respond either accepting or rejecting the proposals and ideas put forward and then make a significant effort to change what needs to be changed.

This is why I feel like shaking white feminists sometimes. I want to know what you really think or if you think at all for yourselves. Put down the politically correct (white) feminist handbook. Now that would be something.

True confessions: I survived page 165

by Maureen Bradley

What would white liberal feminist Andrea Dworkin say if she'd been hanging around CUSA this year? What would she think of the "Feminism Works" CUSA administration spending much of its time defending and promoting gay male porn on a page in a CUSA handbook?

I'm sure she'd be upset and wish us all to feminist hell. After all, aren't there more pressing issues? I mean white gay men have tons more privilege than "we" do. Why should we be fighting their battles for them?

I must admit p.165 did, to my dismay, overshadow the rest of the book's various faults and fab characteristics. But the whole mess made me wonder who's looking out for whom. I've heard countless white middle class feminists lamenting the fact that so many other feminists and dykes are involved in the AIDS crisis although it doesn't *concern lesbians* as much as breast cancer, for example,

that affects one in three more lesbians and women than AIDS does. But one of the main flaws of white-anglo-american-feminism is that it conveniently ignores other issues, such as oh, race, class and sexuality. So perhaps some women saw the "Feminism Works" slogan go down the drain when the issue of the year became greater freedom of expression for gay men.

But that wasn't the issue!

Page 165 deals with a number of issues crucial to any liberation movement: The right to self-determination and self-expression, the rights of cultural communities to speak to each other on their vernacular and the right of so-called "marginalized" groups to take up space in the so-called "mainstream." And the list goes on. Page 165 and many of the issues in the AIDS crisis share common themes with more "traditional" feminist issues focused on the body and our right to do with our bodies what we please, such as abortion rights. The hysteria surrounding p.165 involved punishing gay men for being sexual. Women should know because they've always been punished for the same reason. We'll only weaken our own specific struggles if we continue to see political issues as "ours" or "theirs."

Only a decade ago, CUSA co-presidents Eleanor Brown and Charlene Nero would have been chastised by the "feminist" community for publishing porn. What would Women Against Pornography have made of the whole issue? Two dykes taste power and start publishing male-identified filth! Now that sex has become a matter of life or death, the AIDS crisis has slightly changed the climate around pornography, showing us it can be educational. But how long would it have taken the white-anglo-american- feminist movement to figure out how dangerous censorship is?

As co-ordinator of the handbook and the one responsible for the "filth" published last September I had the chance to hear both some very interesting complaints and some very lusty comments about p.165. In my five years at Concordia I have never witnessed such a passionate debate over any issue. The most interesting and persistant comments about p.165 were that "we" (I suppose that means feminists) would never have stood for it had it been a heterosexual couple depicted in the piece. I beg to differ.

This assertion brings up interesting questons about the limits of straight male porn and heterosexual expression of desire in popular media. This acusation, of course, hinges public perceptions on the anti-porn feminists which I personally have no use for. What I would hope anti-porn feminists saw as dangerous in porn (or straight male porn) was not the sex, but the power and the violence. Little or no straight male porn is devoid of male domination and controls fantasies over women.

Women are continually seen as void objects for male consumption and the narratives play on power and often violence for sexual thrill rather that expression of sexuality. If one takes the time to examine straight male porn (which is the most accessible to us) it is not hard to see how dull it really is. There are only a few themes and fantasies that are ever exploited and they all involve male power and control. That is what's disturbing and perhaps, some might insist, damaging about straight male porn. Not all porn is created equally. The straight porn market, though it depends on women for subject matter, consists of a male monopoly of pleasure and ownership. Those who insist that "we" would have disapproved of straight porn in the handbook for the purposes of AIDS education cannot imagine the possibility of straight porn constructed outside of non-consensual power dynamics, male voyeurism or violence against women.

Not all pornography need be violent against women, but when the industry is only controlled by men, little is left for the female imagination and desire. Perhaps that's why so many women get off on gay male porn. What is disturbing about straight male porn is not the sex, it is the power. Page 165 celebrated sexuality outside of coercion, violence and non-consensual imbalances of power. Obviously this concept is appealing to straight women. — Dozens admitted they found p.165 really hot. Straight women do crave erotic material but the straight male porn industry has little to offer them in terms of fantasy material and expression of desire. Straight male porn contains women's sexual power by continually casting them as powerless objects. What the world needs more of is hot straight porn or erotica, whatever you want to call it, written with women's desires in mind.

Get to work girls, nobody else is going to write it for you. Let's hope that next year' s handbook contains a straight safe sex section that melts p.165 away.

Have guitar, will travel

Folksinger makes Concordia debut

by Ita Kendall

Lynn Chalifoux is taking on life's challenges with a guitar and the songs she has been writing since she was 16.

And each time she performs at the Yellow Door coffeehouse, one of only a few venues for folk singers in Montreal, she can count on adding a few more fans to a growing contingent. Her lyrics reveal a woman who meets whatever life throws at her with a wry sense of humour and a keen sense of understanding of herself and the issues.

"She's a powerful performer. She can be intense and deep but then upbeat and have a good laugh," said Michael Adamavitch, who books the Yellow Door's singers. "And I always look forward to hearing her new material."

Adamavitch's impressions are not far off the mark.

"If you can laugh at yourself then you have a chance," Chalifoux said.

And seeing the funny side isn't always easy for Chalifoux, the single mother of six-year-old boy.

Chalifoux is a Franco-Albertan who moved, with her young son, to Montreal from Alberta five years ago. Besides parental responsibilities, Chalifoux is a member of an anti-poverty group where she works as a welfare advocate.

Back in Alberta, she sweated through a stint in the dry cleaning industry. Along the way, she challenged the status quo by acquiring a boiler operator's license so she could work in a higher paying but traditionally "male" job.

Chalifoux's experiences and perspective on the dry cleaning industry found a voice in *Edith Wasn't Raised That Way*, a song she wrote about a co-worker at the factory. Chalifoux's song tells the story of a woman who couldn't quit her hellish job or leave her abusive husband.

"Edith was a woman who was totally socialized to oppress herself," said Chalifoux, adding that song is also about her mother and her mother's generation.

Chalifoux has been tackling the issues via folk singing since she was a teenager.

"The most important things to me are the lyrics and the learning process," Chalifoux said. "The early songs were about me and my life but more and more as I became more conscious of what was going on they became more consciously political."

"I was raised with very traditional attitudes. I went to a convent, and I can really see the development of my music. I had very sexist, homophobic internalized kind of feelings. In my music I work through that."

Chalifoux's father was a musician and she got her start in the music business at the age of nine in the Chalifoux Orchestra.

She says it was good experience because she could hide in the back and do what she wanted. But by the time she was 14, Chalifoux had moved on to folk music and songwriting.

At 20, she wrote one of the pieces she still plays today. At the time, she called it "I can't help it." More than 10 years later it has evolved into *The Obsession Blues*. But back then, Chalifoux was still very close to her country music influences.

"I started out writing hokey country love songs," she said,

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Comediennes' voices heard

Not all comedians are wiseguys

by Stacey Abbott

Jenny Jones, (referring to a heckler):
"On the break, he came up to me and asked me to mother him.
So I spit on a hanky and wiped his face."

This is one of the many jokes to be heard in Gail Singer's 1991 documentary *Wisecracks*, being presented by the National Film Board of Canada's Studio D, in conjunction with International Women's Week.

Singer, most known for socio-political documentaries such as *Loved, Honoured and Bruised* (1980) and *Abortion Stories from North and South* (1985), has once again broken away from stereotypical representations of women in her new production *Wisecracks*, a sharp, entertaining documentary about women comedians.

The film sets about disproving the myth that women can't be funny and that feminist discourse is didactic and boring. The comedians featured in this film are anything but boring.

Singer uses a straightforward, interview-based documentary style, intercut with stand up routines and archival footage of such mothers of comedy as Lucille Ball, Carole Burnett and Fanny Brice, to illustrate the long herstory of women in comedy.

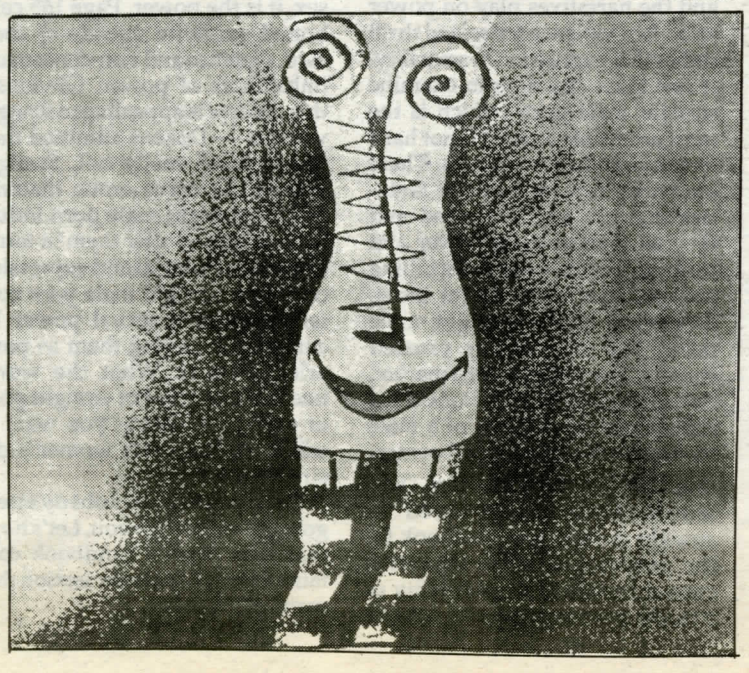
The filmmaker lets this international array of comics speak for themselves. Singer lets the comics express and reveal themselves in the best and most honest way that they know, through their humour.

They open up about their adolescence, sexuality, insecurities and encourage us as an audience to reveal ourselves through laughter.

As Jenny Lecoat, a witty and articulate British comic, points out, they are up there saying "this terribly embarrassing thing happened to me. Has it ever happened to you?" and we're in the audience cheering "Yes it has happened to me!".

It is this personal connection that keeps both the artist and the audience coming back for more.

To the film's disadvantage, however, Singer presents, almost exclusively, a white, mainstream point of view. With the exception of Whoopi Goldberg and Kim Wayans, the film focuses entirely upon white comedians. What does this say about the entertainment industry? Is it more difficult for African Americans, or other ethnic women, to succeed in comedy? Or does their ethnicity place their work out of the mainstream? These are questions, unfortunately, not asked in the film.



Instead, the strength of the film lies in its emphasis on the power of the female voice.

As the film points out, these women, on a daily basis, defy all conventions by standing in the spotlight, taking control of an audience and talking about themselves as individuals and as a gender. They bluntly discuss such varied topics as PMS, sexuality and representations of women in the media.

Similarly, the comics sit up on screen sharing their experiences dealing with hecklers, hostile audiences and sexist comics. These women from three different countries, Canada, U.S. and the U.K, describe similar experiences of having to win over audiences prepared to dislike them based on their gender.

They have to prove that as women they can be funny and that their life experiences are of interest to the audience. As the camera pans around the audience crying with laughter, the film clearly illustrates their success.

For the most part, Gail Singer's *Wisecracks* is a fun-filled cinematic experience which highlights the many facets of women in comedy. Although it specifically deals with more mainstream, high profile performers, it makes a good argument that being a woman in stand-up comedy today is enough to set you apart from the mainstream.

The film's strong female voice encourages more women to assert themselves and let their voices be heard whether it be as stand-up comics, filmmakers or simply as independent, articulate women.

Wisecracks is being screened Friday, March 8th at 7 and 9 pm at the NFB Cinema (Complexe Guy Favreau, 200 boul. René Lévesque W.) as a benefit for the Head & Hands Young Parents Program. $5.

Intelligent life discovered in the universe

by Jeff R. Dagenbach

"This is about moving the whole species forward, not just half of it."

-Lyn, a character in *The Search for Signs of Intelligent Life in The Universe*, explaining the 1970 Women's Strike for Equality in New York City.

The film adaptation of Jane Wagner's and Lily Tomlin's stage play *The Search for Signs of Intelligent Life In The Universe*, is a celluloid attestation of the second wave of the american women's movement, the New Age, aliens, consumerism, marriage, divorce, children, loneliness, the mind, reality, life, death, and so much more; Search is a 'two woman' tour de force.

Lily Tomlin portrays a total of twelve characters in this film. Each is a unique representation of human diversity. For a moment, though, their individual paths merge, and as such, they form the very fabric of this 'search'.

The journey begins when aliens, looking for signs of intelligent life, contact Trudy, Tomlin's endearing bag lady, ("What is reality anyway? Nothin' but a collective hunch"). Trudy soon becomes the tour guide, for aliens and audience alike.

Jane Wagner (*J.T., The Incredible Shrinking Woman*), the writer, and Tomlin's longtime collaborator and companion, has created an intense and satirical statement of American life in the 1970's and 1980's. Wagner's wit is both razor-sharp and subtle. Often it is achingly true to life. The result is an intelligent, sensitive and accessible work of art.

Tomlin and Wagner are both in top form. Tomlin is a master of characterizations. It is mesmerizing to watch Tomlin contort her face, transform her voice and stretch her body into the distinctive shape of a given character. Normally passive film viewers will need to keep the oxygen flowing to their brain if they want to appreciate Wagner's brilliant dialogue: "He listened with an intensity most people have only when talking."

It is difficult, however, to transmit the energy of a stage play onto film. *Search* is essentially an interactive piece. In order for *Search*-the film-to 'work', viewers must cross the usual audience\film barrier and take up 'the search' themselves. By demanding this participation, *Search* is able to unite film with audience.

Partners Lily Tomlin and Jane Wagner search for intelligent life.

Along the way we meet Agnus Angst, a teenage, "post-feminist, post-Watergate, post-punk performance artist", who, even as a fetus, suffered from womb angst; Lud and Marie, Agnus' confused but loveable grandparents; Kate, a "bored" socialite, who gets bored reading an article about how boredom can actually kill you; Lyn, Edie and Marge, three sisters of the cause , struggling to overcome society's rigid conceptions about women, men and gender roles; as well as a body builder\coke addict; a self-help fanatic who "found out too late, self awareness is not for everyone: "in her case it caused low self esteem", and a couple of enterprising prostitutes.

Overall, *Search* succeeds because it is an accurate reflection of the inanity, the absurdity, and the beauty of life. *Search* is a tribute to the creative power of two women.

So what is the outcome of this 'search'? Are there signs of intelligent life in the universe? Maybe, but that is not really important. According to Wagner, the true meaning of 'the search' is, "for us to all feel that everything is everything, that we are all interconnected." Perhaps there is intelligent life in the universe after all.

Playing at the Rialto Cinema (5723 Ave. du Parc) tonight, Wednesday, and Thursday night at 7:15 pm. $5.50.

The disco diva as feminist paradigm

by Danielle Comeau

The idea of the term 'disco' being spoken in the same sentence as that of 'feminist' may seem to be an incongruous one at best.

The female disco singer, like women singers in pop generally, is seen by many feminists to embody all that is wrong about women and popular music.

As music critic Simon Frith points out, unlike the masculine voice in pop, the female voice is deemed to both articulate and define the idea of emotionality.

"The conventions of female pop singing have both reflected and shaped the idea of femininity as something decorative and wistful, secret and available, addressed, by its very nature, at men," writes Frith.

This seemingly unproblematic view of the female voice in pop, particulary in disco, leaves several compelling questions unanswered.

First, what is it about the disco diva that makes her so appealing to the most disenfranchised, particularly people of colour, dykes, and fags?

Second, how does one explain the collective shriek and mass invasion of the dance floor that occurs in a gay bar when the opening piano chords of **Gloria Gaynor**'s *I Will Survive* roll out?

And third, why does disco, and its more contemporary variants, continue to be the source of emotional and psychic empowerment to a variety of different groups who engage in identity politics?

The answers to these questions must lie beyond the simple equation of a 'decorative and wistful' femininity which is addressed at men.

There are many places one can look for these answers, beginning with the songs themselves.

All disco songs have one thing in common — they are groove oriented, in contrast with rock's phallic backbeat. Disco's groove is highly erotic; its poly-rhythmic, repetitious structures invite dancers to experience what one critic has called a "whole body eroticism." Here lies one of the powers of the groove: a technology of the body with an ability to make the body move.

"Music teaches us how to experience our bodies, our emotions, our identities as gendered beings, our subjectivities," writes musicologist Susan McClary. "Our notions of pleasure and desire are constituted by its patterns."

Questions of musical pleasure can give us much insight into the formation of both feminist and other identity politics.

It is a convention of pop music to have the singer as the focal point musically, and disco is no exception. The vocals usually have a priviledged place in the song's final mix.

According to Simon Frith, "the voice is our way into what (the song) means...we are used to hearing singers as 'authors.'"

In the case of the disco diva, it is her strong, almost always Black, female voice which becomes one of the main carriers of meaning in the song. It is not so much the words that deliver the full impact of meaning, although in some cases the words themselves are empowering. For instance, **Sister Sledge**'s *We Are Family*, is a feminist anthem of solidarity if ever there was one. Often, the power of a disco song comes from the expressive quality of singer's voice.

"The explicit meanings of the lyrics are in this sense secondary to the sensual resonance of the individual character of the voice, its 'grain'", writes Kobena Mercer. It is not so much the content word-wise of **Miquel Brown**'s *So Many Men, So Little Time*, which is itself an interesting inversion of a macho notion of promiscuity, but how she sings it.

Or, in *It's Raining Men* by the **Weather Girls**, the straightforwardly sexual lyrics "I'm gonna go out/I'm gonna let myself get/ Absolutely soaking wet" do not express the erotic yearning of **Martha Wash** and **Izora Rhodes** the way their soaring vocals and lush harmonies do.

In **Donna Summers**'s *Love to Love You, Baby*, we see an even better example of this. In the glorious 16 minute version of this song , the lyrics consist of not much more than the constant repetition of the phrase "Love to love you, baby". It is in **Donna Summer**'s vocal

ORIGINAL DISCO DIVAS:
Gloria Gaynor
Patti Labelle (Labelle)
Kathie, Debbie, Kim and Joni Sledge (Sister Sledge)
Thelma Houston
Chaka Kahn
Martha Wash & Izora Rhodes (Weather Girls, Two Tons o' Fun; Martha, Black Box, C&C Music Factory)
Miguel Brown
Donna Summer

RECENT DISCO DIVAS:
Adeva
Kym Sims
Ce Ce Peniston
Ultra Nate
Love & Sas (two bitchy girls from Canada -*I Don't Need Yo' Kiss*)
(Many recent divas are virtually unknown because they are often uncredited on 12" releases, a reflection that today it is the producers and remix engineers who are the stars of dance music.)

HONOURARY DIVA:
Sylvester (immortalized by Sandra Bernhard in *Without You I'm Nothing*)

Sister Sledge are family

continued on next page

Feminism in the Cramps camp

by Stephen Smegelski

For 14 years, **The Cramps** have remained one of the most uncomprimising bands to come out of the late-Seventies punk/new wave scene.

From their first album *Songs The Lord Taught Us* to their most recent release *Look Mom No Head*, guitarist Poison Ivy Rorschach and singer Lux Interior have offered up their own mix of rockabilly, punk, surf, blues, and 50s B-movie kitsch.

The Cramps' live shows have proven that they are one of the last of the great rock n' roll bands. Their image, both on and off stage, has raised controversy by questioning gender roles. Lux Interior is famous for wearing high heels and a leather G-string onstage.

Poison Ivy took a breather before **The Cramps**' show at the Spectrum last Thursday to discuss her views on politics, sexual representation, and her claim that **The Cramps** are the only real feminist band around.

"We're not really the only feminist band," admitted Ivy. "There's this new band **Hole**....I don't know, there might be others."

Why does she see **The Cramps** as feminist?

"I'm a free female doing what I want. I'm supported by the males in the band. People think our songs are sexist but that's a misunderstanding of what we're about. The singer, Lux, is singing about being intimidated by women...and he's enjoying it. We took some flack for the song *All Women Are Bad*, but if you listen to the lyrics, Lux is totally flustered."

Poison Ivy's explanation is reinforced by her position in the band. Aside from being the band's guitarist, she is the principle songwriter, producer, and business manager.

"Our music is something original," she continued. "I have something to do with that. There is freedom of sexuality in our lyrics. In terms of feminism, I think society should be more feminist. I don't agree that it should be an individual thing just for certain women. In our song *I Want To Get In Your Pants*, Lux is singing about wanting to wear a woman's clothes. Men wish they could wear these finer things. If society as a whole was more feminist, there would be less war. Women would also have more money!" (she laughs.)

Poison Ivy prefers not to explain the significance of the band's strong visual style (for the interview, she was wearing a leopard skin coat, black tights, and 50s-chic sunglasses).

"We avoid being political. Our lifestyle is very subversive which may be seen as political, but rock n' roll celebrates the moment, the body. We're untypical. The fact that we look and dress unusual has detracted from our music. A lot of people judge us by their own lifestyle. Their world view might be small."

Ivy refuses to see **The Cramps** grouped with other music performers who have become icons for their visual style.

"I think **Madonna** is too trendy," she said,"She looks like a Calvin Klein ad. She follows trends rather than setting them. People like **Madonna** and **Boy George** are total pop artists in the industry. We're not."

She also refuses to convey any strict message about sex and sexuality.

"We've never advocated a message. There are always reasons to be careful in sexuality, especially now with AIDS. It's awful, this disease which cuts people down in their youth. People are critical of us because of our portrayal of sexuality. People who consider themselves righteous are the ones who really are evil."

Talk turns to the new bands currently vying for position on the charts.

"I don't know about some of these new bands," said Ivy. "I'm sure there are a lot of swashbucklers in the garage. Some of the North West scene stuff, it's supposed to be new but a lot of it sounds like **the Police**. And if you're going to name yourself after a state of soul, you'd better deliver!"

Longtime **Cramps** drummer Nick Knox and bassist Candy Del Mar were recently replaced by Nickey Alexander and Slim Chance.

"Nick Knox had been with us for 13 years since we started but touring was becoming an ordeal for him. We fired Nick and Candy on New Year's Day 1991."

When asked about **The Cramps**' new generation of fans, Ivy expressed frustration but also acceptance.

"New people tend to criticize us for the same reasons as people in the past," she explained. "At the end of the day, I'm not sure if we explain it. If some guy is out there listening to *All Women Are Bad* and thinking 'Yeah, I agree with that, I just got a divorce', I don't feel responsible. You can't be responsible for someone being shallow."

PHOTO BY KATE KUNG

The Cramps indulge in CanCon.

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Concordia Council on Student Life

ANNUAL AWARDS

Request for Nominations

The Concordia Council on Student Life Awards committee is receiving nominations for the following:

1. OUTSTANDING CONTRIBUTION AWARDS
2. MEDIA AWARDS
3. MERIT AWARDS

They have been developed to recognize exceptional contributions to student life at Concordia University. The outstanding contribution and media awards are open to students; merit awards are open to all members of the University Community.

Nomination forms are available from:

Dean of Students AD 121 (Loyola)	Dean of Students M 201 (SGW)
CUSA SC 103 (Loyola)	CUSA H 637 (SGW)
GSA T 202 (SGW)	ECA H 880-10 (SGW)
CASA GM 218 (SGW)	Information Services Hall 1st Floor

Deadline for Nominations
March 20, 1992 5:00pm

Disco

continued from previous page

performance, a non-stop erotic free-for-all, where the song's power really lies.

In more recent dance music, there is a tendency to use the voice as part of the song's melodic structure, where it becomes another repeated instrumental strain. **Black Box's** *Ride on Time* is an example of this, where a vocal line, loaded onto a sampling keyboard, is played like an instrument. Despite this, the voice still loses none of its expressive quality or power.

The power of lyrics to relate and express a community's collective consciousness cannot be overlooked. This is perhaps why, in certain clubs or at parties, a squeal of recognition and a joyous invasion of the dance floor follows the opening chords of *I Will Survive*, or **Labelle's** *Lady Marmalade*, **Chaka Khan's** *Ain't Nobody*, or even **Sylvester's** *Mighty Real*, he is an honourary soul sister who was one of disco's first major male stars.

Another interesting point to consider is the way so many disco songs take on an anthem-esque quality. From *I Will Survive* and *We Are Family* to the more recent *Finally* by **Ce Ce Peniston**, these songs all have the power to unify and uplift communities, and ultimately help them transcend, even briefly, the day-to-day oppression of racism, homophobia, and sexism.

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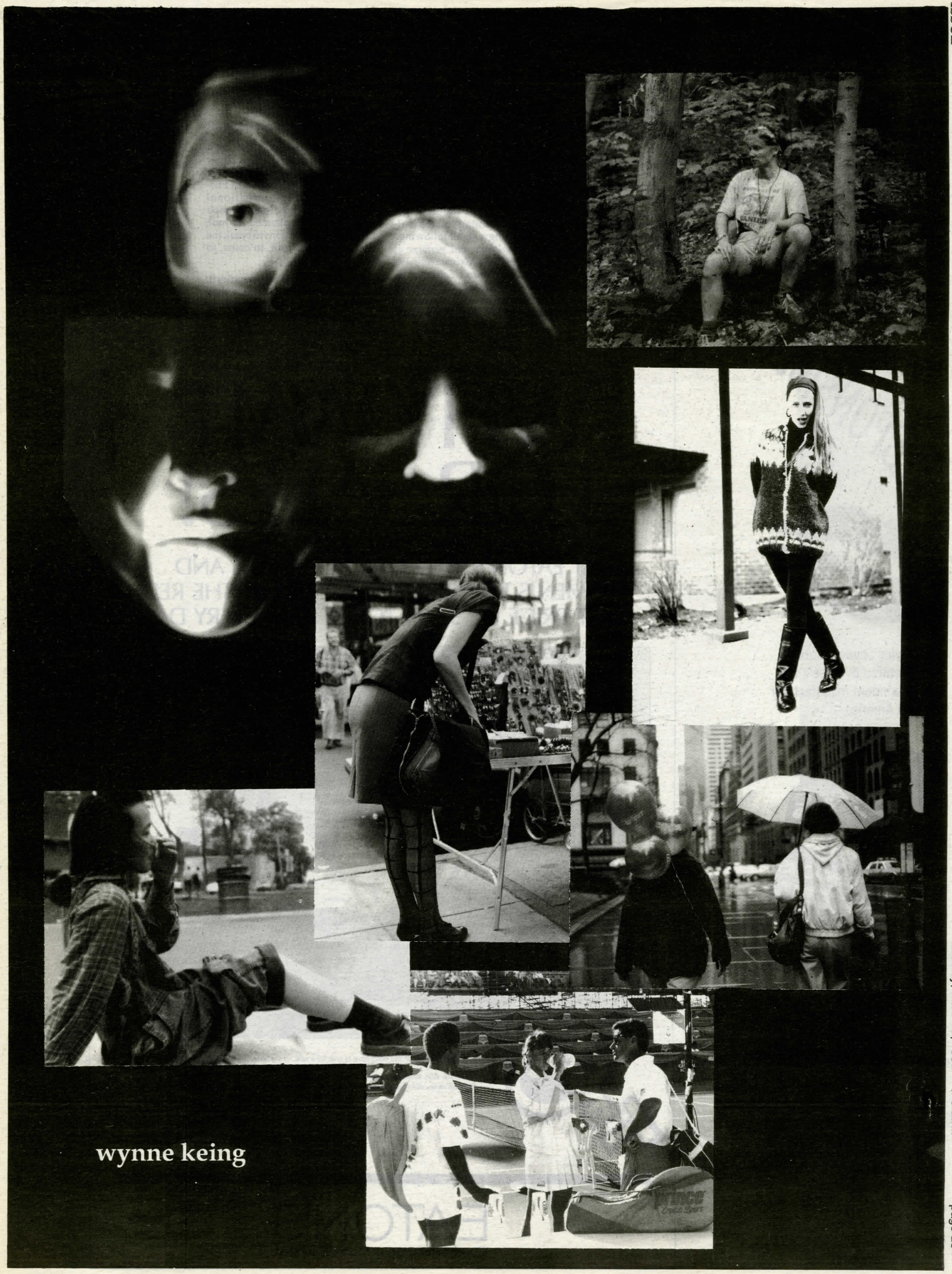

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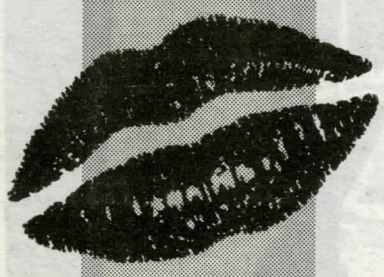

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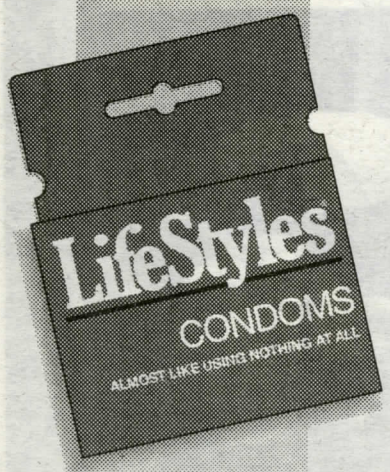

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Folk singer

continued from page 20

"When I look back it makes me cringe but I guess it was where I was at, at the time. I was inundated with country love songs and the intense dependance and the adulation they portrayed."

When Chalifoux started to recognize those qualities in her song and in her life, she wrote another love song, *Let's Climb* . IT has a realistic attitude to love and relationships and a humourous edge.

"It was a conscious effort to write a love song based on reality instead of false expectations or preordained roles. I also wanted to romanticize stability," Chalifoux said.

But Chalifoux does not confine her songwriting to only a few subjects. Her single motherhood also inspired a song.

Code Blue , Chalifoux said is about how her son in his playing-doctor stage helped her get through some depressing times. Chalifoux said it is a jazzy tune and her "single parent anthem."

"It reflects the richness and the struggle of single parenthood," she said.

Chalifoux stopped performing after she left Alberta and for several years while her son was very young. She has just started to get back into performing and she is already building a small following.

Lynn Chalifoux will perform at Reggie's (1455 de Maisonneuve W., 7th floor) for Women's Folknight tonight at 9 pm. She will also appear at The Yellow Door (3625 Aylmer) on March 6 and 12 (doors open at 8 pm).

Too tired

continued from page 19

arena of Canadian politics.

Celebrating is a way of acknowledging and observing our own small battles, as well as the larger ones fought by these Black women. Whether it was during Black History Month, International Women's Day, or the Marie-Joseph Angelique event planned for June 21. These are occasions to break the silence, to speak out, to come, to voice....

Most of all it is an opportunity to wrap ourselves in the warm shelter of "sisterhood," an opportunity to strengthen ourselves with the acceptance and love that we provide to each other in small dosage every day. It is a necessary ritual, in order to go on and fight the next battle.

Note: *The Collective of Black Women of Montreal, as part of the 350th anniversary of the city of Montreal, will sponsor a one-day event to celebrate the legacy of Marie-Joseph Angelique. It will take place June 21 at Dawson College. The Collective wishes to invite all women to celebrate with us the act of defiance that Angelique's life represents.*

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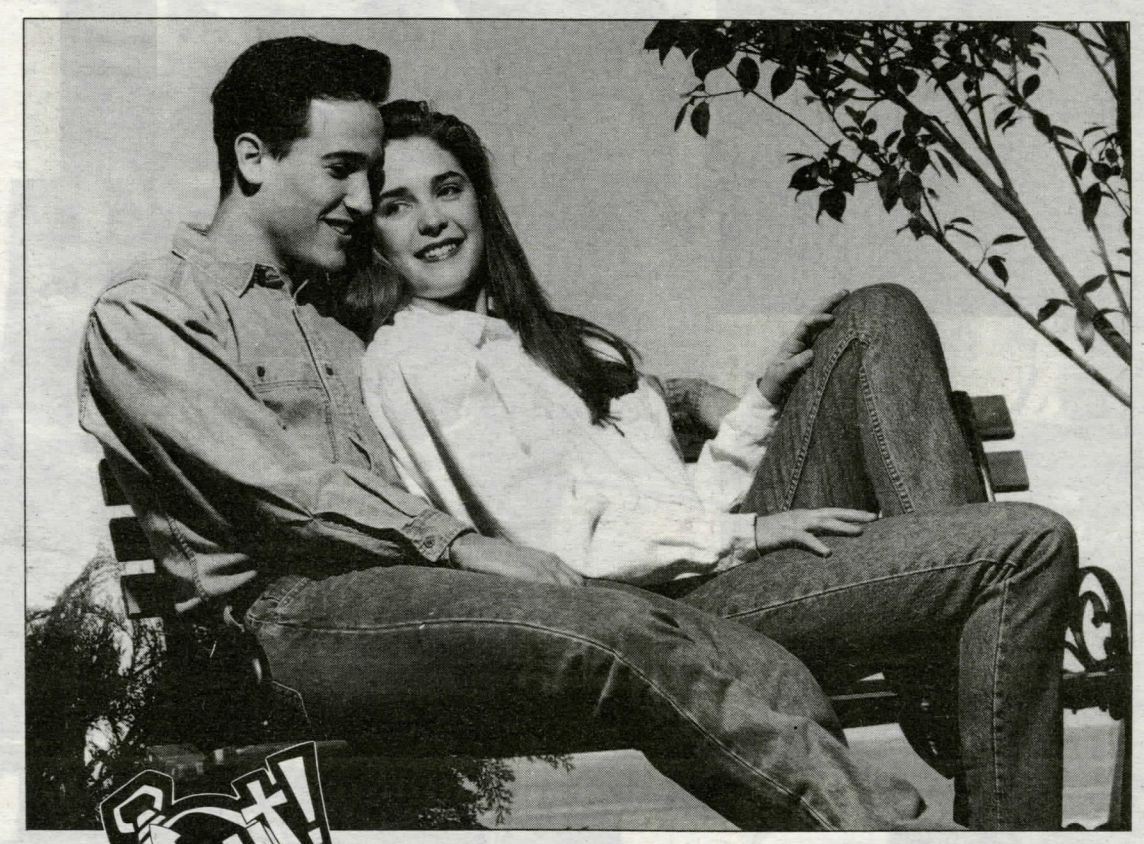

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No place for women in a Tory country

by Heidi Modro

There's a political hit list in Canada and if you're a woman, your name is on it.

The Conservatives were barely in power in 1984 when they announced their first round of social spending cuts.

They started with senior citizens, worked their way through Native friendship associations and media organizations right through to the current attacks on many of the gains women have made since the end of World War II.

Their first target: senior citizens and their right to have their old-age security pension increases protected from inflation.

Thousands of senior citizens from across the country rallied together, rented buses and drove to Parliament Hill with their placards, wheelchairs and canes to shame Prime Minister Brian Mulroney into not deindexing pensions.

Later that day, TV cameras picked up Mulroney, chin sagging and arms flapping, attempting to explain how going after pensions would help keep the country's then $25 billion deficit under control.

But the Tories eventually backed down and decided that the elderly weren't, at least for the time being, fair game in their lust for budget-slashing.

Instead, the government turned to health care, education and unemployment insurance. It began the process of unloading the burden of social spending onto the provinces.

Critics say the Conservatives have systematically been rolling back whatever women have achieved in the past 50 years, whether it be through cutbacks, high interest rates, economic policies or their unsuccessful attempt at recriminalizing abortion.

And women are increasingly forced to to pick up where the government has left off by fulfilling their traditional roles of caretakers of the aged, sick,and voung.

"I don't know if they (the Conservatives) are doing it unconsciously or consciously," said Alice de Wolfe, executive coordinator for the National Action Committee on The Status of Women (NAC).

"But whether it's conscious or not, their plan is to have women go back to the home and that's explicitly anti-women."

But Federal Health Minister Benoit Bouchard was definitely conscious of what he was doing last week when he said that he had the "theprivilege.. to be the killer" of the federal government's multibillion dollar, eight-year old electoral promise to create a national daycare program.

Bouchard explained the government's decision by pitting two issues against each other: child abuse versus a national daycare programme. Bouchard said that a series of obscure government polls and studies indicated that Canadians would rather help abused kids than other kids needing daycare.

"I think it was pretty offensive of them to throw around numbers and to compare which of the two issues are the most important," said Danielle Hébert, a spokeswoman for the Confédération des Syndicats Nationaux' (CSN) Status of Women's Committee .

"It (the daycare plan) was an electoral promise that they had actually done quite alot of work on and that had already gotten to the planning andpolicy stage. "I think this decision is going to backfire on them," said Laurell Ritchie, a spokesperson for the Conference of Canadian Unions.

"They're not going to con anyone with their statistics.Women need universal day care and they're going to see through the government's cheap and dirty political trick."

That same week, the federal government also scrapped a 50-year-old universal baby bonus system and replaced it with a complex system of benefits which will give some lower-income families with one working parent a few more hundred dollars per year

But families on social assistance, most of whom are of single mothers, will get the same amount of benefits they now get.

"The only positive news for women in the budget, the increasedtax benefit for low income women, is countered by the death of family allowance," said Judy Fudge, spokesperson for the NAC.

The latest of several Tory attacks against women is a plan to scrap an immigration program, which allows domestic workers to apply for landed immigrant status after two years.The status ensures that domestic workers— who are mostly women from Third World countries— are not forced to work with temporary visas and therefore more vulnerable to employers' exploitation and abuse.

But whether it's conscious or not, (the federal government's) plan is to have women go back to the home a and that's explicitly anti-women

As for the federal government's constitutional proposal calling for the distribution of power to the provinces and the creation of an economic union, women's groups fear that this could allow both the provincial and federal governments to phase out legislation ensuring sexual or social equality and the right to eliminate minimum wage and rent control laws.

And although it is impossible to compile the number of jobs women lost through the combined effects of the free trade deal andthe recession, women's groups said the government has turned a blind eye to assessing how these policies specifically affect women.

"There's no proof that a few officials got together and decided let's get rid of women from the work force, but that doesn't make the government any less responsible for not taking into account changes in the economy and technical restructuring in the work force," said Ritchie.

However, government officials did recently get together and decided to limit retroactive pay equity payments for women working in the public sector.

The Canadian Human Rights Commissison has vowed to pursue thepay equity complaints, which date back to 1979 and amount to $1 billion.

Union officials have said that the recession, free trade, and the structural and technical changes in the economy, do affect women differently than they do men.

"Women who are dumped out of the manufacturing industry generally land in pink ghetto clerical work or have to find part-time work," said Alice de Wolfe of the NAC.

So far, the Conservative government's approach to women's issues has been to set up token committees and commissions. For example, the National Commission on Violence against Women, which was struck up last summer, is overshadowed by other commissions such as the $2.4 million Keith Spicer Commission, a Tory public relations road show.

"It's really insulting that they gave the Commission so little money and attention for an issue that affects all women," said Julie Bessette from Quebec's centre sur la Violence Feminine.

But even in the face of government hostility, the women's movement has managed to salvage some of their gains.

Two years ago, the government went on another budget-axing spree, shaving close to 15 per cent from

the Secretary of State Women's Program.

The government threatened to shut down more than 30 women's centres and half a dozen battered women's shelters. But it ditched these plans when women mounted a fierce opposition.

And thousands of community and social justice groups across the country are increasingly banding together in grassroots associations to demand responsible funding.

Wild ♀ make the news

GRAPHIC BY ROY PETERSON

Concordia goaltender headed for world hockey championships

Rookie team to open women's hockey playoffs vs. McGill

by Danny Clarke

When Marie-Claude Roy suits up for Team Canada next month at the world championships in Finland, she will be at the peak of her hockey career.

Roy, 21, is a third-year goalie with the Concordia Stingers women's hockey team. With one year to go on her French Studies baccalaureate, and two years of university hockey eligibility left, Roy may stick around for the 1994 Norway Winter Games and jump in on the Olympic dream. One thing she found out during Team Canada's training camp is that she can play at the level.

"I think that our program has really helped her," said Stinger coach Les Lawton. "She's played against the top women in the world and I think that's really helped her prepare for making the national team. I think that she almost knew what to expect because she's played against these players before. There's not too many athletes that are better than what she is. She comes prepared for games, she's always prepared to play, and she's got a great attitude towards the game and towards the program."

After receiving an invite to attend the January training camp of Team Canada, she beat out Carrie-Lynn Perry of the Toronto Aeros and Chantel Toth of Cornell University to win a spot on the team alongside Manon Rhéaume.

"It's like a dream," said Roy. "I was going to the camp for experience. I didn't think I was going to make the team. My goal was to make the team in two years. It'll be a good experience, I've never been to Finland."

Women's hockey is getting considerable amounts of attention these days because of Rhéaume, the first woman to play in a Quebec Major Junior Hockey League game last November.

Hype has been such that *Playboy* magazine called and asked if Rhéaume would be interested in doing a photo shoot. Declining the pornzine offer, she posed in a fashion shoot for *Le Lundi* and sought the shelter of a public relations company to help deal with the media.

Even better for women's hockey, the sport may catch on as a demonstration sport for the '94 Olympics in Norway. Either the International Olympic Committee will look at the sport as a demo or the 1994 World Championships will be held a week previous to the 'winter games for the wealthy' so the IOC can inspect.

•••

Roy, a native of Sorel, plays for Concordia's A-team and won't take part in the Quebec Women's Interuniversity Hockey League playoffs, which begin on Thursday at Loyola against the McGill Martlets (5:30 pm).

When Lawton broke the women's program into two squads because of an overload of players, it created a B-team which handles Quebec league play, and an A-team which plays an independant schedule against U.S. schools and schools from Ontario and the Maritimes and community teams.

They're looking to join the Eastern College Athletic Conference, which houses the likes of Dartmouth, Harvard, Northeastern and Providence.

"We just want to get playing priveleges there," said Lawton. "We wouldn't necessarily go for their championship to start. We'd want to get on some sort of regular schedule with them. Every year we usually have a home and home with them. We'd like to get 18 to 24 games with them."

Concordia has dominated play in the QWIHL for a long time now. In the past four years, Lawton says the team is 82-3 in league play. That led to an influx of players, so Lawton formed a group of 15 rookies into the B-team. The team is on a post-season crash course with the first place and undefeated St. Laurent team.

Marie-Claude Roy, Concordia Stingers — 3rd year
Height: 5'3" Weight: 135
Birthdate: April 3, 1970 at Sorel, Quebec

YR.	GP	MP	W-L-T	GA	AVG	
89-90	17	865	8-7-2	29	1.51	over-all
	1	45	1-0-0	0	0.00	QWIHL
90-91	28	1327.3	22-6-0	37	1.67	over-all
	11	472.3	11-0-0	5	0.48	QWIHL
91-92	12	685	3-6-2	36	3.15	over-all

** did not play in the Quebec Women's Interuniversity Hockey League this year.*

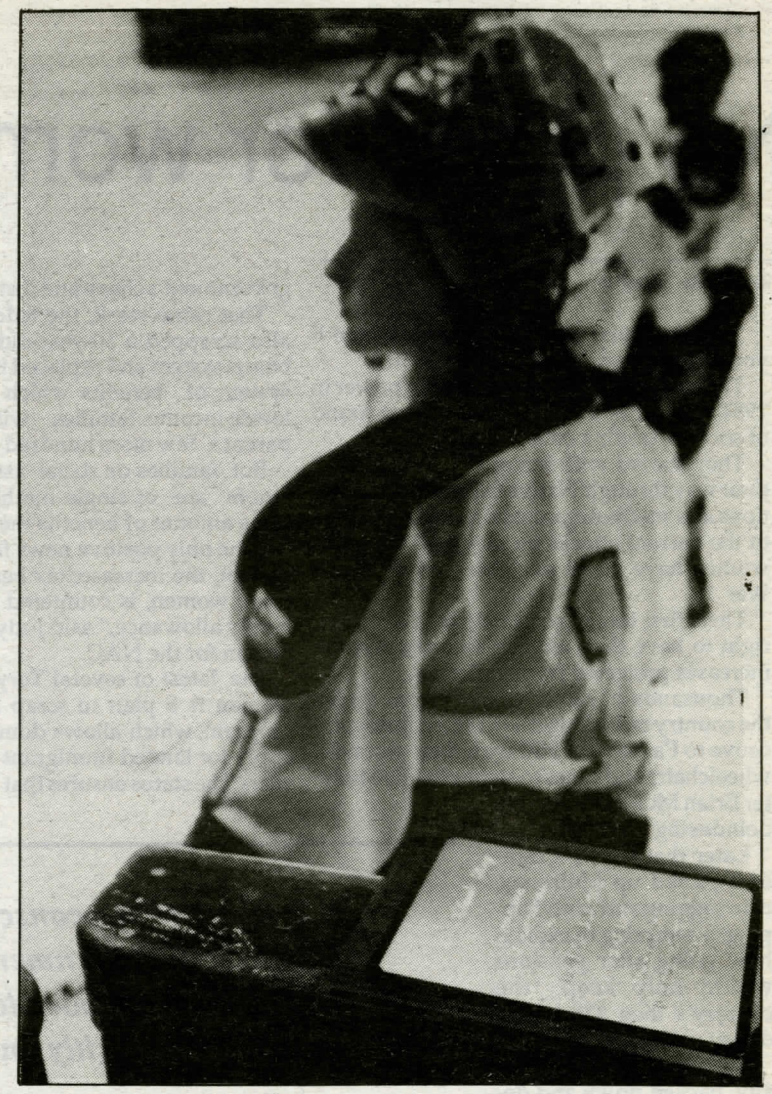

PHOTO BY: MARCOS TOWNSEND

Stinger goalie Marie-Claude Roy with the plaque she received for being named to Team Canada. She leaves for Finland in April.

Sports*briefs*

Women's basketball

Sharon Sandy of the Stingers earned a spot on the Quebec university women's basketball first team all-stars. Teammate **Tanya Guitman**, was listed on the second team.

The Stingers finished fourth and out of the playoffs.

On Friday, the Laval Rouge et Or defeated McGill 50-40 in the Quebec final at Ste. Foy to advance to the national tourney. The tourney will be held this weekend at the University of Prince Edward Island (Mar. 5-7).

Men's hockey

The Trois-Rivières Patriotes defeated the Toronto Varsity Blues in the OUAA east division playoff final two games to one. The Pats won two home games over the weekend to clinch it.

Trois-Rivières plays host to either Laurier or Guelph next Saturday for the OUAA championship.

The Blues had previously beaten Concordia in a one game playoff at Toronto before knocking off the Redmen with two victories at McGill in the semi-final.

Ex-Stinger skipper

Former Stingers men's hockey coach Paul Arsenault is now coaching the Tier II junior Pierrefonds Lions. The Lions are in the cellar with a 5-42-0 record. They have dropped 39 of their last 41 games.

Arsenault, 52, coached for 26 years at Sir George and then Concordia, racking up 16 league titles and 597 wins.

He resigned from the Stingers after the 89-90 season.

Women's hockey

Concordia's women's B-squad hockey team plays the McGill Martlets this Thursday at Loyola in a semi-final match-up. Game time is 5:30 pm.

McGill defeated Bishop's 6-0 on Sunday to face the Stingers. Concordia had received a bye.

The Stinger B-squad consists of 15 rookies and takes part in the Quebec Women's Interuniversity Hockey League. The A-team plays teams from the U.S., Ontario and the Maritimes.

Athletic director Philip leaving for B.C.

Concordia athletic director **Bob Philip** has accepted an offer to assume the role of director of athletics and sports services at the University of British Columbia.

Philip, 47, was promoted to the then much-maligned athletic director position at Concordia in May of 1988, replacing Ed Enos.

He has been credited with turning the department around by solidifying coaching standards.

Applications are now being accepted, so hurry.

Men's wrestling

Rob Dawson of the Concordia wrestling team won a gold medal in the 61-kilo division last weekend at St. Catherines, Ont. **Anthony Merlo** finished in second-place in the 65-kilo category, while **David Chodat** was third in the heavyweight division.

Concordia finished last overall behind Brock, 1991 champs Manitoba and McMaster.

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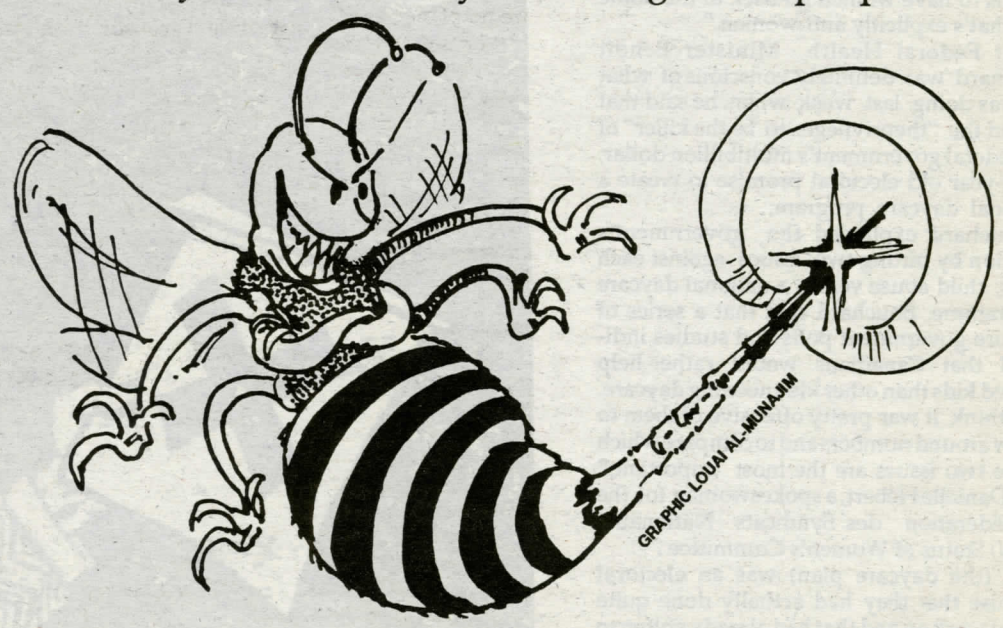

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GRAPHIC FROM: CANADIAN UNIVERSITY PRESS

McGill to drop Redmen logo, but name remains

MONTREAL (CUP)— The McGill Redmen logo may be a thing of the past by the end of the month.

An Ad-Hoc Committee of the McGill Athletic Board is currently studying the stylized First Nations person's head used by McGill sports teams.

"The athletics department is prepared to drop the logo," said James Stewart, athletics rep to Student's Society.

But some say the Redmen name should also be scrapped.

"Changing the logo is not enough," said Ned Blackhawk of the Native Awareness Coalition. "The name is closely associated with the logo. When people hear Redmen they will still think of First Nations."

The drive to change the logo resulted from the controversy surrounding the Atlanta Braves in last fall's World Series. This event generated petitions and discussion on campus by groups such as the Native Awareness Coalition.

"When the matter was brought to our attention we didn't sit on it, we acted," said Stewart.

The Ad-Hoc Committee will present its findings to the Athletic Board this week. A decision will be made at that time.

Earl Zuckerman, the sports information director at McGill, still does not see the logo as an issue. "We don't perceive it as racist," he said.

Zuckerman pointed out that all the teams' equipment would have to be changed. "This is something we are not budgeted for," he said.

McGill hockey coach Jean Pronovost said he thinks the logo is fine.

"To me it's pretty," he said. "I'm a Mohawk myself and I don't find the logo offensive."

Alan MacDonald, mnanager of the Sports Shop in the Currie Gym, says that there are no plans to pull merchandise with the logo off the shelves. "The matter has not been discussed between the Athletic Department and myself," he said.

However, MacDonald foresees no problem in changing the team equipment when uniforms are ordered in April and May. He says that only football helmets actually show the logo and that these can be easily repainted.

Irwin Gopnik, Dean of Students, is also a member of the Athletic Board. He believes that the logo is relatively new to McGill and that therefore it has "no deep historical meaning". In contrast, the Redmen name is very old, a reflection of the red uniforms the athletes wear. Gopnik says, "The name has nothing to do with native people."

Blackhawk disagreed. "If the shirts had been black and the team was called the Blackmen with a racist logo, people would want the name changed."

"The name still has a racist meaning despite its historical connotations," he said.

Martina Navratilova (9)- out and about tennis goddess	38
Kerrin-Lee Gartner (5)- Canada's gold-medal skier	21
Manon Rhéaume (2)- 1st woman to play major junior hockey	11
Gabriella Sabatini (1)- Argentinian tennis star	9
Sylvie Daigle- speed skating gold medallist from Sherbrooke	6
Myriam Bédard (1)- bronze medal in the biathalon	5
Steffi Graf (1)- prissy German tennis star	5
Monica Seles- the best in the world, tennis	5
Midori Ito- Olympic silver medallist figure skater	5
Petra Kronberger (1)- slalom queen	3
Florence Griffith-Joyner (1)- flashy Olympic track star	3
Colleen Jones (1)- CBC sports	3
Caroline Delisle (1)- tennis player, ranked 4rth in Canada	3
Dayle King- queen of *funk*	3
Isabelle Brasseur- Québecois figure skater	3
Chris Olson- wrestler	2
Kristi Yamaguchi- Olympic gold medallist figure skater	2
Billie-Jean King- tennis legend	2
Marie-Claude Roy- Concordia goaler, named to Team Canada	2
Tracy Wilson- TV commentator, ex-figure skater	2
Madonna- motor-mouth, aerobics demon	2
Sylvie Fléchette- synchro star	2
Jennifer Capriati- tennis brat	1
Abigail Hoffman- former runner, administrator	1
Isabelle Duchesnay- half of world-class ice dancing duo	1
Chris Evert- former 'All-American' tennis star	1
Carling Bassett- former tennis queen of priss	1
Debbie Allen- has-been figure skater	1

THE TOP FEMALE SPORTS PERSONALITIES OF THE PAST YEAR

Results taken from a poll of 22 *Link* staffers. Each person picked their top three, with first place votes counting for three points, second place counts for two and third place one point.
First place votes in brackets next to name.

Stingers blow by Bishop's in OUAA east division semi-final

by Danny Clarke

Redemption sought and found.

Dexter John scored 25 while Robert Ferguson juked his way to 21 points, including 11 for 11 from the free throw line, as the Concordia Stingers men's basketball team defeated the Bishop's Gaiters 99-72 in the Ontario Universities Athletic Association east division semi-final last Friday at Loyola.

Concordia, ranked 10th in Canada, advances to host the Ottawa Gee-Gees in a best-of-three series for the Ottawa-St. Lawrence section title. The first game starts at 7:30 p.m. this Friday. Game two is set for Saturday 7:30 p.m., and if a third game is necessary, it would be played Sunday at 2 p.m.

The cadaverous Gaiters resigned to packing the spare parts and wheeling back to Lennoxville, the very same place the Stingers suffered the lone blemish in an otherwise perfect 15-game league schedule. Ferguson didn't make it on that trip because of classroom commitments, while Con U's points-per-game leader John was limited to 13 due to stomach sickness.

On Friday, Concordia's starting five of Messrs. John and Ferguson, inside man Ernie Rosa, Emerson Thomas and point guard Raphael Tyrrell poured in 83 points. They didn't even need the bench.

While Bishop's was missing its first five shots, the Stingers made six of their first 10, despite sloppy play, to build a 16-3 lead after the tip-off. Ferguson scored seven of his points during that opening stretch, collecting four of them from the line.

After coasting to a 55-31 halftime lead, Concordia then outscored the Gaiters by 11, pushing its advantage to 78-43 with 13:19 to play, their biggest lead of the game at 35 points.

The Stingers scored at a fine 62% clip from the floor on 55 attempts, allowing for patience on defense. The Gaiters had no presence inside, no pressure on the ball, no transition defense and they couldn't draw a foul all night, settling for only 12 opportunities from the line. The Stingers were 22 for 25 in charity shooting, and quite simply dominated.

Thomas finished with 17 points for Concordia, Rosa had 13 and Ferguson added 7 rebounds.

Tom Van Alstine was hot from the perimeter (4-8), racking up 22 points to lead all Bishop's scorers. Guard Tim Johnston picked up 14 points to go with eight boards and former John Abbott guard David McBride scored 12.

Stinger freshman Eric Corej was reportedly absent because of a broken jaw stemming from an altercation at a billiards hall.

•••

Concordia's John Dore was named coach of the year for the Ottawa-St. Lawrence section of the OUAA east division for the second year in a row. Dexter John and Ernie Rosa made it among first team all-stars, while Emerson Thomas and Robert Ferguson were added to the second team.

Ottawa's Rod Lee, Gaiter Ted Branch and Carlton scoring sensation Michael Trought were the other first team selections. Wayne Ferguson of Carlton, Clarence Porter of Ottawa and Tom Van Alstine of the Gaiters rounded out the second team. Dave Reid of the Ottawa Gee-Gees copped the rookie of the year award.

The national championship will be held in Halifax from March 20th to the 22nd.

STINGERS 99, GAITERS 72 • OUAA EAST DIVISION SEMI-FINAL

BISHOP'S

	min	fg m-a	ft m-a	r	a	pf	tp
McBride	34	5-9	2-2	4	0	3	12
Johnston	26	5-6	4-4	8	1	1	14
VanAlstine	37	4-5	2-2	1	2	2	22
Feasby	3	0-1	0-0	0	0	1	0
Deschamps	17	5-12	0-0	4	0	1	10
Wallace	5	0-2	1-2	0	0	3	1
Branch	28	2-3	0-0	5	2	1	4
Forsythe	16	0-0	0-0	0	0	1	0
Faucher	13	0-3	1-2	1	0	3	1
Methot	19	4-13	0-0	6	0	2	8
Rybak	0	0-0	0-0	0	0	0	0
Wares	2	0-0	0-0	0	0	0	0
Totals	200	25-54	10-12	29	5	18	72

Percentages: FG .463, FT .833. **3-Point Goals:** 4-13, .308 (Van Alstine 4-8, Branch 0-1, Forsythe 0-1, McBride 0-1, Deschamps 0-2). **Turnovers:** 19 (Methot 4, Wallace 4, Deschamps 4, Van Alstine 3, Johnston 2, McBride 2).

Bishop's Gaiters ..... 31 41—72

CONCORDIA

	min	fg m-a	ft m-a	r	a	pf	tp
Lavoie	2	0-0	0-2	1	0	0	0
Tyrrell	26	2-7	0-0	2	1	3	7
John	25	9-14	4-4	4	2	3	25
Rosa	22	5-7	3-3	3	0	3	13
Smyth	7	0-0	0-0	0	0	0	0
Arsenault	16	4-4	0-0	4	0	2	8
Sullivan	21	1-3	0-0	2	3	1	2
Foreman	7	2-3	2-2	3	0	0	6
Thomas	33	6-8	2-3	2	1	3	17
Ferguson	32	5-8	11-11	7	2	3	21
Mascary	9	0-1	0-0	1	0	1	0
Totals	200	34-55	22-25	29	9	19	99

Percentages: FG .618, FT .880. **3-Point Goals:** 3-6, .500 (Thomas 1-1, John 1-1, Tyrrell 1-3, Sullivan 0-1). **Turnovers:** 22 (Ferguson 5, Thomas 4, Tyrrell 4, Rosa 3, Sullivan 2, John 2, Smyth, Mascary).

Concordia Stingers ..... 55 44—99

ONTARIO UNIVERSITIES ATHLETIC ASSOCIATION

East Division (FINAL)

Ottawa-St.Lawrence Section

	W	L	Pct.	GB
x-Concordia	14	1	.933	—
Ottawa	10	5	.667	4
Carleton	6	9	.400	8
Bishop's	5	10	.333	9
McGill	2	13	.133	12

Semi-final: Bishop's 72 **Concordia** 99 (Feb. 28)
Carleton 83 Ottawa 84 (Feb. 28)
Final: Ottawa at **Concordia** (Mar. 6,7:30 pm)
Ottawa at **Concordia** (Mar. 7, 7:30 pm)
**Ottawa at Concordia (Mar. 8, 2:00 pm)*

Central Section

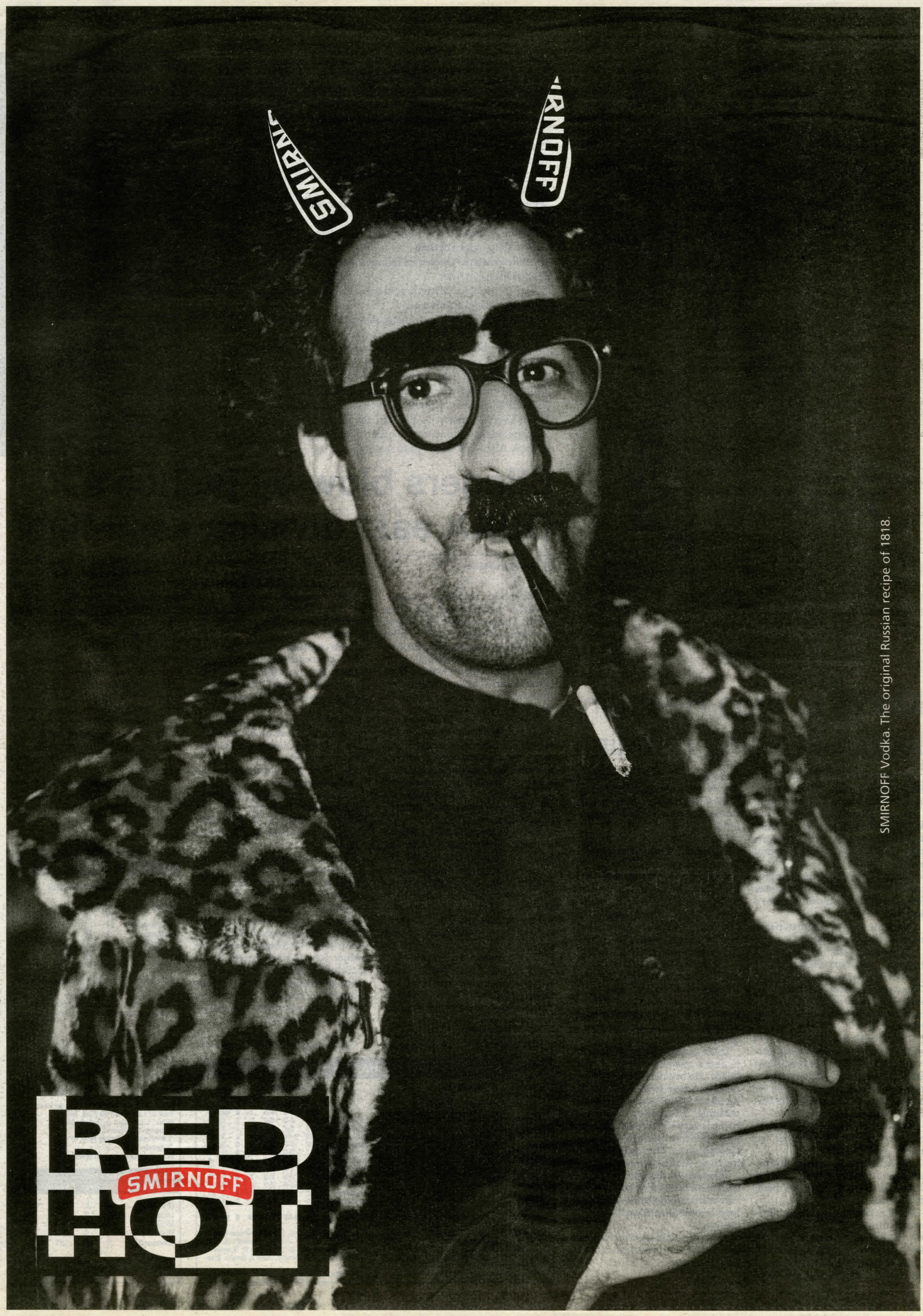
	W	L	Pct.	GB
Toronto	11	4	.733	—
Laurentian	10	5	.667	1
York	9	6	.600	2
Queen's	6	9	.400	5
Ryerson	2	13	.133	9

Semi-final: Queen's 70 Toronto 82 (Mar. 1)
York 91 Laurentian 99 (Feb. 29)
Final: Laurentian at Toronto (Mar. 6)
Laurentian at Toronto (Mar. 7)
**Laurentian at Toronto (Mar. 8)*
**if necessary*
x- won regular season division title

QUEBEC UNIVERSITY WOMEN'S BASKETBALL LEAGUE

(FINAL)	W	L	Pct.	GB
Laval	10	2	.833	—
McGill	9	3	.750	1
Bishop's	3	9	.250	7
Concordia	2	10	.167	10

Semi-final: Bishop's 58 McGill 67 (Feb. 27)
Final: McGill 40 Laval 50 (Feb. 29)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